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THE CHRONICLE

OF

JOSHUA THE STYLITE.

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THE CHRONICLE

OF

JOSHUA THE STYLITE,

COMPOSED IN SYRIAC
A.D. 507,

WITH A TRANSLATION INTO ENGLISH
AND NOTES

BY

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EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS.

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PREFACE.

I. THE Chronicle of Joshua (ܝܶܫܽܘܥ, Yêshûaʿ or Jesus) the Stylite has been long known to historians in the abridged Latin translation of Joseph Simon Assemâni (السَّمْعَانِيّ), which occupies pp. 262—283 of the first volume of his *Bibliotheca Orientalis;* and it is generally acknowledged to be one of the most valuable authorities for the period with which it deals*. The first complete edition of the Syriac text did not, however, appear till 1876, when it was edited for the German Oriental Society, with a French translation and many useful notes†, by the well known orientalist the Abbé P. Martin, to whose industry scholars are indebted for various important Syriac publications.

That this *editio princeps* should be faulty in many respects was unavoidable, partly from the fact that the editor had only a single not very clearly written manuscript for the basis of his text, and partly because circumstances prevented him from re-collating his copy with the original before putting it to press. It was reviewed by Professor Noeldeke of Strassburg in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft,* Bd xxx, pp. 351—8, where he proposed many excellent emendations. Having read the book through several times with pupils, I sent to Professor Noeldeke a further list of corrections, shortly before the publication of his Syriac Grammar in 1880, and we exchanged several letters on the subject. Since then another friend, Professor Ignazio Guidi of Rome, has most kindly supplied me with a fresh collation of the entire work; and I am thus enabled to lay a tolerably correct text before the reader, without having much recourse to conjectural emendation. If I have not described certain readings of my text as corrections made by this or that scholar, it is because I have ascertained, thanks to Guidi's unwearying kindness, that they are the actual readings of the original manuscript. Thus I could not credit M. Martin himself with ܡܢܦܬܐ (p. 18, l. 15), and with ܒܪ̈ܬܢܫܐ (p. 88, l. 2); nor Professor Noeldeke with ܒܠܘܢ ܕܗܒ ܠܐܠܐ (p. 48, l. 6), and with ܡܘܬܒܐ ܕܝܢ ܕܒܫܬܐ ܬܗܢܝܢ ܗܘܘ (p. 85, l. 1); nor Mr Bensly, of Gonville and Caius College, with ܡܫܝܢ (p. 3, l. 13); nor my former pupil Mr Keith-Falconer with ܡܠܝܢ (p. 49, l. 5); nor myself with ܒܐܪ̈ (p. 29, l. 13), and with ܐܡܪܘ (p. 34, l. 8). I have never altered the actual readings of the manuscript, so far as I am aware, without giving due warning thereof in the notes. I have, however, taken the liberty, with the view of facilitating the task of the reader, of adding a considerable number of diacritical points, especially in the verbal forms. From the interpunction of the manuscript, on the other hand, I have but rarely deviated, and then only when it seemed to me to be absolutely necessary.

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* See, for example, the numerous references to it in Lebeau, *Histoire du Bas-Empire*, ed. Saint-Martin, t. vii, especially in book xxxviii.

† See *Abhandlungen für die Kunde des Morgenlandes herausgegeben von der Deutschen Morgenländischen Gesellschaft. VI. Band. No. I. Chronique de Josué le Stylite écrite vers l'an 515, texte et traduction par M. l'abbé Paulin Martin.*

In my translation I have striven to be as literal as the difference between the two idioms will allow. My method is first to translate as closely as I can, and then to try if I can improve the form of expression in any way without the sacrifice of truthfulness to the original. I also endeavour to preserve a somewhat antiquated and Biblical style, as being peculiarly adapted to the rendering into English of Oriental works, whether poetical or historical. The Old Testament and the Ḳor'ân, which are, of course, in many ways strikingly similar in their diction, can both be easily made ridiculous by turning them into our modern vernacular, particularly if we vulgarize with malice prepense.

In my version I have sometimes expressed the sense of a conjectural emendation rather than of the manuscript reading. The comparison of the Syriac text and the critical notes will readily show the attentive reader when this is the case. Words which I have found it necessary to add for the sake of the English form of expression, or of greater clearness, I have commonly put within parentheses ( ); but where an actual lacuna in the text is supplied by conjecture, I have employed brackets [ ].

Of the notes I think it necessary to say no more than that they are intended chiefly for non-orientalists and for those who are beginning their oriental studies. It seemed to me to be quite superfluous to repeat the historical information contained in the copious annotations of Assemâni and of the Abbé Martin. In matters relating to the topography of Edessa and its district I have had recourse to my friend Professor G. Hoffmann of Kiel, who is probably the best acquainted of living orientalists with the geography of Mesopotamia and the adjacent countries. A comprehensive work on the subject from his hand would be a boon to all scholars. The plan of Edessa is taken from Carsten Niebuhr's *Voyage en Arabie, et en d'autres Pays circonvoisins, traduit de l'Allemand*, 1780, t. ii, p. 330, with additions and alterations suggested by Professor Hoffmann. As for the rough map of the seat of war, it is only reproduced from an ordinary atlas.

I have endeavoured, for the convenience of readers, to conform my edition in externals, as far as possible, to that of the Abbé Martin; and I would therefore have gladly adopted his numeration of the chapters, but found it to be impossible. In the first place, I had to strike out his seventh chapter, which

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is merely the final note of a scribe of much later date. This reduces the number of chapters by one from VIII (now VII) to XCI (now XC). But, in the second place, I had to unite his chapters XCI and XCII, the lacuna on p. 75 of his edition being imaginary. Consequently the number of chapters from here to the end is reduced by two, and Martin's ch. XCIII is in my edition XCI.

II. We owe the preservation of the short Chronicle of Joshua the Stylite to the care of a later historian, Dionysius of Tell-Maḥrê*, patriarch of the Jacobites (ob. A. Gr. 1156, A.D. 845)†, who incorporated it with his own larger work, which deserves to be made accessible to students of history without further delay‡. The solitary manuscript of this work which has come down to our times is preserved in the Vatican Library§. It is in great part palimpsest, the underlying text being Coptic. According to Assemâni, *Bibl. Orient.*, t. ii, pp. 98, 99, it was written in the Nitrian desert when Moses of Nisîbis was abbot of the convent of S. Mary Deipara, that is to say, between A.D. 907 and 944 (see my *Catalogue of Syriac MSS. in the British Museum, General Index*, p. 1310); but in his *Catal. Codd. Manuscriptorum Biblioth. Apostol. Vaticanae*, t. iii, p. 328, no. CLXII, he asserts that it was one of those volumes which Moses of Nisîbis brought back with him to the Nitrian Convent in 932, after his visit to Baghdâd and his journey through Mesopotamia ||.

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* ܬܠܡܚܪ̈ܐ, in Arabic تَلّ مَحْرَي, a small town on the river Balîkh, between ar-Raḳḳah and Ḥiṣn Maslamah, according to Yâḳût in the *Mu'jam al-Buldân*.

† See Assemâni, *Bibl. Orient.*, t. ii, p. 98 sqq., and pp. 344—8.

‡ The Swedish orientalist Professor Tullberg of Upsala began an edition of it in 1850, which will, I hope, be completed by Professor Ign. Guidi.

§ Dionysius has placed the Chronicle of Joshua immediately after the Henôtikon of Zênôn, without any prefatory remarks.

|| If so, the note to that effect has disappeared from the manuscript. It must be remarked, however, that the volume is much damaged, and that some of the worst pages have been covered at a recent period with "carta vegetale". The result is that the writing is no longer legible or barely so.

Of Joshua we know little more than what he has himself thought fit to tell us. He wrote his Chronicle at the request of one Sergius, the abbot of a convent in the district of Edessa (ch. I), to whom he repeatedly addresses himself in the course of it. The last date which occurs in it is 28th November A.D. 506 (ch. C); and considering the tone of the final chapter, I have thought myself justified in assigning the composition of the work to that winter and the earlier part of the following year, which is also Noeldeke's opinion (*Zeitschrift d. D. M. G.*, Bd xxx, p. 352)*. A more recent copyist, who supplied a lacuna in the manuscript of Dionysius†, adds some details regarding Joshua as follows (see Martin's edition, p. 8).

ܨܠܘ ܥܠ ܐܠܝܫܥ ܕܘܝܐ ܡܢ ܥܘܡܪܐ ܕܙܘܩܢܝܢ ܕܟܬܒ ܦܬܩܐ
ܗܢܐ ܕܢܫܟܚ ܐܝܟ ܓܝܣܐ ܕܡܢ ܝܡܝܢܐ. ܐܡܝܢ ܘܐܡܝܢ. ܀
ܒܗܘܢ ܬܫܒܘܚܬܗ ܕܐܠܗܐ ܙܕܩܐ ܘܡܪܚܡܢ ܝܫܘܥ ܡܫܡܫܢܐ ܥܠ
ܩܫܝܫܐ ܡܢܗ ܝܫܘܥ ܐܣܛܘܢܝܐ ܡܢ ܕܝܪܐ ܕܙܘܩܢܝܢ. ܕܟܬܒ
ܟܬܒܐ ܗܢܐ ܕܥܘܗܕܢܐ ܗܢܐ (delete this word?) ܕܙܩ̈ܢܐ ܕܒܝ̈ܫܬܐ‡
ܕܟܪ̈ܘܢ ܘܫܘ̈ܚܠܦܐ ܘܐܘ̈ܠܨܐ ܕܗܘܝ ܗܘ̇ ܒܐܪܥܐ ܒܡܕ̈ܝܢܬܐ ܀

"Pray for the wretched Elisha, from the convent of Zûḳnîn (near Âmid), who wrote this leaf, that he may find grace like the thief on the right hand. Amen and Amen. May the mercy of the great God and our Redeemer Jesus Christ be upon the priest Mâr Yêshûaʿ (Joshua) the stylite, from the convent of Zûḳnîn, who wrote this Chronicle of the evil times that are past, and of the calamities and troubles which the (Persian) tyrant wrought among men."

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* The first sentence of the last chapter is no doubt an addition by a later writer, perhaps Dionysius of Tell-Maḥrê himself.

† The preface from p. 1 to p. 6, l. 10, ܓܠܝܐ ܗܘ, is in the same hand as the bulk of the manuscript. From that point to p. 8, l. 11, is in the handwriting of Elisha of Zûḳnîn. The next leaf of the manuscript begins with the words, p. 8, l. 10, ܕܡܠܦ̈ܢܘܢ ܐܝܟ ܡܐ ܕܡܫܬܡܥ ܐܠܐ ܠܡܫܬܡܠܝܘ ܡܢ ܗܢܝܢ ܕܒܠܒ ܐܢܐ ܠܟ ܀ ܕ̈ܗܘܡܢܐ ܒܫܢܬ ܩ̈ܠܡܐܐ ܘܠܫܢ ܘܫ. There is also a modern copy of the preface and introduction, on European paper, as far as p. 11, l. 14, ܘܡܛܠ ܕܢܩܦ ܠܟܬܒܬܐ ܕܡܫ̈ܝܚܝܐ ܕܠܘܬܗ.

‡ Not ܕܙܩ̈ܢܐ ܒܝ̈ܫܐ, as Assemâni has given in the *Bibl. Orient.*, t. i, p. 260, col. 2.

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Queens' College, Cambridge.
23 *April*, 1882.

CORRIGENDA.

In the Syriac text: Page 2, l. 3, read ܐܬܝܗܘܢ.—Page 19, l. 9, perhaps we might read ܡܬܒܒ instead of ܡܬܒܒܐ; "he used every day to thrust himself into his presence, and importunately ask him to give him" *etc.*—Page 25, l. 18, read ܒܕ ܛܒ.—Page 36, l. 12, read ܒܗܕܐ.—Page 46, l. 13, read ܒܕ.—Page 57, l. 22, add ܗܘܘ after ܡܬܕܒܪܝܢ?—Page 61, l. 11, read ܕܡܕܝܢܬܐ.

In the English translation: Page 65, last line, Read: "at Âmid. With the view.........of peace, he also sent" *etc.*

A HISTORY OF THE TIME OF AFFLICTION AT ÔRHÂI* AND ÂMID† AND THROUGHOUT ALL MESOPOTAMIA.

I. I have received the letter of thy Godloving holiness, O most excellent of men, Sergius, priest and abbot, in which thou hast bidden me write for thee, by way of record, (concerning the time) when the locusts came, and when the sun was darkened, and when there was earthquake and famine and pestilence, and (about) the war between the Greeks‡ and the Persians§. But besides these things, there were found therein great encomiums of myself, which made me much ashamed even when alone with my own soul, because not one of them pertains to me in reality. Now I would fain write the things that are in thee, but the eye of my understanding is unable to examine and see, such as it actually is, the marvellous robe (*στολή*) which thy energetic will hath woven for thee and clothed thee therewith; for it is clearly manifest that thou burnest with the love that fulfils the law, since thou carest not only for the brethren that are under thy authority at this time, but also for all the lovers of learning that may hereafter enter thy blessed monastery; and in thy diligence thou wishest to leave in writing memorials of the chastisements which have been wrought in our times because of our sins, so that, when they read and see the things that have befallen us, they may take warning by our sins and be delivered from our punishments. One must wonder at the fulness of thy love, which is poured out upon all men, that it is not exhausted nor faileth. Indeed I am unable to speak of it as it is, because I have not been nigh unto its working; nor do I know how to tell about it from a single interview which I have had with thee.

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* ܐܘܪܗܝ *Ôrhâi* or *Ûrhâi*, اَلرُّها *ar-Ruhâ*, called by the Greeks Ἔδεσσα, now *Orfah* or *Urfah*. I have elsewhere used the Greek name.

† ܐܡܕ, Ἄμιδα, آمِد, now called *Ḳara Âmid* (Black Âmid) or *Diyâr-bekr* (دِيَار بَكّر).

‡ ܪ̈ܗܘܡܝܐ or ܪ̈ܘܡܝܐ, literally, *the Romans;* but Constantinople was *nova Roma*, Ῥώμη νέα, and hence the Syrians and Arabs use the words ܪ̈ܘܡܝܐ and اَلرُّوم, *ar-Rûm*, to designate the Byzantine Greeks.

§ ܦܳܪ̈ܣܳܝܐ, *Pârsâyê*, elsewhere written ܦܘܪ̈ܣܝܐ, *Pårsåyê* or *Pûrsôyê*. It has been thought that the spelling ܦܘܪܣܝܐ is meant to be insulting, as if connecting the word with ܦܽܘܪܣܳܝܳܐ, *exposure*, *shame*, *disgrace*, τὰ αἰδοῖα. I can hardly imagine this to be correct (see Cureton, *Spicil.*, p. 14, ll. 16—19; Wright, *Catalogue*, p. 1161, col. 2, ll. 4, 20; and compare in the present work, in ch. xc, ܦܘܣ̈ܘܠܐ for ܦܣ̈ܘܠܐ). To me it appears that it is only an example of the gradually weakening vowel-series *â*, *å*, *ô*, *û*; as in ܢܳܡܳܣܳܐ, ܢܳܡܽܘܣܳܐ; ܩܳܢܳܢܳܐ, ܩܳܢܽܘܢܳܐ, etc.; not to mention Persian and Teutonic analogies.

II. Like Jonathan, the true friend, thou hast bound thyself to me in love. But that the soul of Jonathan clave unto the soul of David, after he saw that the giant was slain by his hands and the camp delivered, is not so marvellous as this, because he loved him for his good deeds; whereas thou hast loved me more than thyself, without having seen anything that was good in me. Nor is Jonathan's delivering of David from death at the hands of Saul deserving of wonder in comparison with this (doing) of thine, because he still requited unto him something that was due to him; for he first delivered him from death, and gave life unto him and all his father's house, that they should not die by the hands of the Philistine. And though nothing like this has been done by me unto thee, thou art at all times praying unto God for me, that I may be delivered from Satan, and that he may not slay me through sins. But this I must say, that thou lovest me as David did Saul; for thou art intoxicated by the greatness of thy affection to such a degree that, because of the fervency of thy love, thou knowest not what my measure is, but imaginest regarding me things which are far beyond me. For in the time preceding this, thou didst supply my deficiencies by the teaching contained in thy letters; and thou didst take such care for me as parents do, who, though they have not profited aught by their children, yet care for everything that they need. And today in thy discretion thou hast humbled thyself, and hast begged me to write for thee things that are too hard for me, that hereby thou mightest be especially exalted; and though thou knowest them better than I do, thou wishest to learn them from me. So neither do I grudge thee this, nor do I decline to do what thou hast commanded.

III. Know then that I too, when I saw these signs that were wrought and the chastisements that came after them, was thinking that they were worthy of being written down and preserved in some record, and not let fall into oblivion. But whereas I considered the weakness of my mind and my own utter ignorance (ἰδιωτεία), I declined to do this. Now however that thou hast bidden me do this very thing, I am in such fear as a man who, not knowing how to swim well, is ordered to go down into deep waters. But because I rely on thy prayers to draw me out, which are constantly sent up by thee unto God on my behalf, I believe that I shall be providentially saved from drowning and drawn forth from the sea into which thou hast cast me; since I shall swim as best I can in its shallows, because its depths cannot be explored. For who is able to tell fittingly concerning those things which God hath wrought in His wisdom to wipe out sins and to chastise offences? For the exact nature of God's government is hidden even from the angels, as thou mayest learn from the parable of the tares in the Gospel*. For when his servants said unto the master of the house, "Wilt thou that we go and gather them up?" he that knew the things as they were said unto them, "Nay, lest while ye gather up the tares, ye root up also the wheat with them." This then we say according to our knowledge, that because of the multitude of our sins our chastisements were abundant; and had not the protection of God embraced the whole world so that it should not be dissolved, the lives of all mankind would probably have perished. For at what times did afflictions like these happen with such violence, save in these (times) in which we live? And because the cause of them has not been removed, they have not even yet ceased. In addition to that which we saw with our own eyes and heard with our own ears, and amid which we lived, there terrified us also rumours from far and near, and calamities that befel in various places; terrible earthquakes, overturnings of cities, famines and pestilences, wars and tumults, captivity and deportation of whole districts, rasings and burning of churches. And whereas these things have amazed thee by their frequency, thou hast sent unto me to write them down with words of grief and sorrow, which shall astonish both readers and hearers; and I know that thou hast said this through thy zeal for good things, that there may be contrition also in those who hear them, and that they may draw nigh unto repentance.

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* S. Matthew, ch. xiii. 24.

IV. But know that it is one thing for a man to write sadly, and another (to write) truly; for any man who is endowed with natural eloquence can, if he chooses, write sad and melancholy tales. But I am a plain man in speech, and I record in this book those things which all men that are in our country can testify to be true; and it is for them who read and hear, when they have examined them, if they please, to draw nigh unto repentance. But perchance one may say, "What profit have those who read from these things, if admonition be not mingled with the recital?" I for my part, as one who is not able to do this, say that these chastisements which have come upon us are sufficient to rebuke us and our posterity, and to teach us by the memory and reading of them that they were sent upon us for our sins. If they did not teach us this, they would be quite useless to us. But this cannot be said, because chastisements supply to us the place of teaching; and that they are sent upon us for our sins all believers under heaven testify, in accordance with the words of S. Paul, who says *, "When we are chastened, we are chastened of the Lord, that we should not be condemned with the world." For the whole object of men being chastened in this world is that they may be restrained from their sins, and that the judgement of the world to come may be made light for

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* 1 Corinthians, ch. xi. 32.

them. As for those who are chastised because of sinners, whilst they themselves have not sinned, a double reward shall be added unto them. But there is mercy at all times even for those who are unworthy, because of the kindness and grace and longsuffering of God, who willeth that this world should last until the time that is decreed in His knowledge that forgetteth not. And that these things are so is clear both from the evidences of holy Scripture and from the things that have taken place among us, which we purpose to write down.

V. For behold, there leaned heavily upon us the calamities of hunger and of pestilence in the time of the locusts, so that we were well nigh going to destruction; but God had mercy upon us, though we were unworthy, and gave us a little respite * from the calamities that pressed upon us. And this, as I have said, was because of His goodness. But He changed our torments, after we had had some respite, and smote us by the hands of the Assyrian, who is called the rod of anger †. Now I do not wish to deny the free will of the Persians, when I say that God smote us by their hands; nor do I, after God, bring forward any blame of their wickedness; but reflecting that, because of our sins, He has not inflicted any punishment on them, I have set it down that He smote us by their hands. Now the pleasure of this wicked people is abundantly made evident by this, that they have not shown mercy unto those who were delivered up unto them; for they have been accustomed to show their pleasure and to rejoice in evil done to the children of men, wherewith the Prophet too taunts them and says, prophesying regarding the desolation of Babylon as it were by the mouth of the Lord ‡: "I was wroth with my people, who defiled mine inheritance; and I delivered them into thy hands, and thou didst show them no mercy." Unto us too, therefore, they have similarly wrought harm in their pitiless pleasure, according to their wont. For though the rod of their chastisement did not reach our bodies, and they were unable to make themselves masters of our city, (because it is not possible for the promise of Christ to be made void, who promised the believing king Abgâr, saying, "Thy city shall be blessed, and no enemy

* ܢܦܝܫܐ, ܢܦܐܫܐ, "breathing-space."

† Isaiah, ch. x. 5.

‡ Isaiah, ch. xlvii. 6.

shall ever make himself master of it*";) yet, because of the believers who were spoiled and led away captive and slain and destroyed in the other cities which were captured, and who were like mud in the streets, all those have tasted no small degree of suffering who have learned to sympathise with them that suffer. And those too who were far away from this (sight) have been tortured with fear for their own lives by their lack of faith, for they thought that the enemy would make himself master of Edessa too, as he had done of other cities. About which things we are going to write unto thee.

VI. Since then, according to the saying of the wise Solomon†, "War is brought about by provocation"; and thou wishest to learn this very thing, namely by what causes it was provoked; it is my intention to inform thee whence these causes took their rise‡, even at the risk of its being thought that I speak of things the time of which is long past. And then, after a little, I will make known to thee too how these causes acquired strength. For although this war was stirred up against us because of our sins, yet it took its origin in certain obvious facts, which I am going to relate to thee, that thou mayest be clearly acquainted with the whole subject, and not be led, along with some foolish persons, to blame the all-ruling and believing emperor Anastasius. For he was not the exciting cause of the war, but it was provoked from a much earlier time, as thou mayest understand from the things that I am going to write unto thee.

VII. In the year 609 (A.D. 297—8)§ the Greeks got possession of ‖ the city of Nisîbis¶, and it remained under their sway for sixty-five years. After the death of Julian in Persia, which took place in the year 674 (A. D. 362—3), Jovinian*, who reigned over the Greeks after him, preferred peace above everything; and for the sake of this he allowed the Persians to take possession of Nisîbis for one hundred and twenty years, after which they were to restore it to its (former) masters. These years came to an end in the time of the Greek emperor Zênôn; but the Persians were unwilling to restore the city, and this thing stirred up strife.

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* On the promise of our Lord to king Abgâr that Edessa should never be captured by an enemy, see Cureton, *Ancient Syriac Documents*, p. 10 and p. 152; Phillips, *The Doctrine of Addai*, p. ܕ and p. 5; Lipsius, *Die Edessenische Abgar-Sage kritisch untersucht* (Braunschweig, 1880), pp. 16—21.

† Proverbs, ch. xxiv. 6. ‡ Literally, *called*.

§ The era of Alexander, or of the Greeks, begins with October 312 B.C.

‖ The MS. has *built* or *rebuilt*, ܒܢܘ; but we should probably read either *sacked*, ܒܙܘ, or *got possession of*, ܩܢܘ. The former has the support of a similar passage in chapter xlviii.

¶ Νάσιβις, Νέσιβις or Νίσιβις, Nisibis, نَصِيبِين *Naṣîbîn*.

VIII. Further, there was a treaty between the Greeks and the Persians, that, if they had need of one another when carrying on war with any nation, they should help one another, by giving three hundred able-bodied men, with their arms and horses, or three hundred staters (*estîrâ*, *στατήρ*) in lieu of each man, according to the wish of the party that had need. Now the Greeks, by the help of God, the Lord of all, had never any need of assistance from the Persians; for believing emperors have always reigned from that time until the present day, and by the help of Heaven their power has been strengthened. But the kings of the Persians have been sending ambassadors and receiving money for their needs; but it was not in the way of tribute that they took it, as many thought.

IX. Even in our days Pêrôz†, the king of the Persians, because of the wars that he had with the Kûshânâyê or Huns‡, very often received money from the Greeks, not however demanding it as tribute, but exciting their religious zeal, as if he was carrying on his contests on their behalf, "that," said he, "they may not pass over into your territory." What made these words of his find credence was the devastation and depopulation § which the Huns wrought in the Greek territory in the year 707 (A.D. 395—6), in the days of the emperors Honorius and Arcadius, the sons of Theodosius the Great, when all Syria was delivered into their hands by the treachery of the prefect* Rufinus and the supineness of the general (στρατηλάτης) Addai.

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* That is, Jovian. See Noeldeke in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Bd xxviii, p. 263, note 2.

† See Noeldeke, *Geschichte der Perser und Araber zur Zeit der Sasaniden*, translated from aṭ-Ṭabarî, p. 117, with note 2.

‡ See the references to Noeldeke's *Geschichte der Perser* u. s. w., in the note on the Syriac text.

§ ܫܒܝܐ, the carrying away captive of the inhabitants into slavery. ܓܘܠܝܐ is the deportation of the whole population from one district to another. See ch. iii.

X. By the help of the money which he received from the Greeks, Pêrôz subdued the Huns, and took many places from their land and added them to his own kingdom; but at last he was taken prisoner by them. When Ẓênôn, the emperor of the Greeks, heard this, he sent money of his own and freed him, and reconciled him with them. Pêrôz made a treaty with the Huns that he would not again cross the boundary of their territory to make war with them; but he went back from and broke his covenant, like Zedekiah†, and went to war, and like him he was delivered into the hands of his enemies, and all his army was destroyed and dispersed, and he himself was taken alive. He promised in his pride that he would give for the safety of his life thirty mules laden with silver coin‡; and he sent to his country over which he ruled, but he could hardly collect twenty loads, for by his former wars he had completely emptied the treasury of the king who preceded him. Instead therefore of the other ten loads, he placed with them as a pledge and hostage (ὅμηρος) his son Ḳawâd§, until he should send them, and he made an agreement with them for the second time that he would not again go to war.

XI. When he returned to his kingdom, he imposed a poll-tax‖ on his whole country, and sent the ten loads of silver coin, and delivered his son. But he again collected an army and went to war; and the word of the Prophet was in very reality fulfilled regarding him, who says¶, "I saw the wicked uplifted like the trees of the forest, but when I passed by he was not, and I sought him but did not find him." For when a battle took place, and the two hosts* were mingled together in confusion, his whole force was destroyed, and he himself was sought but not found; nor to the present day is it known what became of him, whether he was buried under the bodies of the slain, or threw himself into the sea, or hid himself in a cave under ground and perished of hunger, or concealed himself in a wood and was devoured by wild beasts.

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* Ὕπαρχος τοῦ πραιτωρίου or τῆς αὐλῆς. See Du Cange, *Glossarium ad Scriptores mediae et infimae Graecitatis*, Ἔπαρχος.

† 1 Kings, ch. xxiv. 20; 2 Chronicles, ch. xxxvi. 13; Jeremiah, ch. lii. 3.

‡ ܙ̈ܘܙܐ, *zûzê*, drachmas or dirhams.

§ See Noeldeke, *Gesch. d. Perser* u. s. w., p. 135, note 1.

‖ ܟܣܦ ܪܫܐ, *head-money*.

¶ Psalm xxxvii, 35, 36.

XII. In the days of Pêrôz the Greek empire too was in disorder; for the officials of the palace (*παλάτιον*) hated the emperor Zênôn because he was an Isaurian by race, and Basiliscus† rebelled against him and became emperor in his stead. Afterwards, however, Zênôn strengthened himself and was reestablished on the throne. And because he had had experience of the hatred of many towards him, he prepared for himself an impregnable fortress‡ in his own country; so that, if any harm should befal him, it might be a place of refuge for him. His confidant in this was the military governor (*στρατηλάτης*) of Antioch, by name Illus, who was likewise an Isaurian; for he bestowed posts of honour and authority upon all his countrymen, and for this reason he was much hated by the Greeks.

XIII. When the fortress was fully equipped with everything necessary for it, and a countless sum of money § had been deposited there by Illus, he came to the capital (Constantinople) to inform Zênôn that he had executed his will. But Zênôn, because he knew that he was a traitor and was aiming at the soverainty, ordered one of the soldiers to kill him. After the person to whom this commission had been given was for many days seeking an opportunity|| of executing it secretly, but found none, he accidentally met Illus inside the palace, and drew his sword and raised it to smite him. Instantly, however, one of the soldiers who formed the retinue of Illus struck him

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* Literally, *camps*.

† The Syriac text has *Basilicus*.

‡ Τὸ Παπούριον καστέλλιν or τὸ Παπουρίου καστέλλιν, which afterwards served as a last refuge for the rebels Illus and Leontius (ch. xvii). See *Theophanis Chronographia*, ed. Classen, vol. i, pp. 196, 201, 203, 204.

§ Literally, *much gold without tale*.

|| The word ܒܗܢܬܐ is not given in any of the native Syriac lexicons to which I have access, but its meaning is evident from this passage and that in ch. lix.

with a knife on the arm, and the sword fell from his hand and merely cut off Illus's ear. Zênôn, in order that his treachery towards Illus might not be disclosed, at once gave orders that that soldier's head should be cut off, without any inquiry. But this very circumstance only made Illus think the more that Zênôn had ordered him; and he arose and departed thence and went down to Antioch, having made up his mind that, whenever an opportunity offered, he would take measures to requite him.

XIV. Zênôn, being afraid of Illus, because he knew his evil design, despatched to him at Antioch certain men of standing, and sent him word to come up to him (to Constantinople), as if he wished to make excuses to him, pretending that that treachery was not committed at his instigation, but that he did not wish to kill him. However he could not soften the hard heart of Illus; for he despised him, and did not choose to obey his command and go to him. At last Zênôn sent to him another general, whose name was Leontius, with the troops under his orders, and bade him bring Illus up to him by force, and if he offered any resistance even to kill him. When this man arrived at Antioch, he was corrupted by the gold of Illus, and disclosed to him the order which had been given to him to put him to death. And when Illus saw that he had hidden nothing from him, he too showed him a large quantity of gold that he had in his hands, for the sake of which Zênôn was wishing to kill him; and he persuaded Leontius to conspire with him and to rebel along with him, pointing out to him also the hatred of the Greeks towards Zênôn. After he had consented, Illus was able to disclose his design, for alone he could not rebel nor make himself emperor, because the Greeks hated him too on account of his race and of his hardness of heart.

XV. Leontius then became emperor at Antioch in name, whilst Illus was in fact the administrator of affairs. As some say, he was even scheming to kill Leontius, in case they should overcome Zênôn. But there was in their following a certain rascally conjuror, by name Pamprepius*, who confounded and upset all their plans by his perfidy. In order that their throne might be firmly established, they sent ambassadors to Persia, with a large sum of money, to conclude a treaty of friendship, ...* or, if they required an army to help them, they should send it to them. When Zênôn heard of what had happened at Antioch, he sent thither one of his generals, whose name was John †, with a large army.

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* Παμπρέπιος. See Lebeau, *Histoire du Bas-Empire*, ed. Saint-Martin, t. vii, p. 132.

XVI. When Illus and Leontius ‡ heard of the great force that was coming against them, their hearts trembled; and the people of Antioch too were afraid that they might not be able to stand a siege, and called on them tumultuously to quit the city, and, if they were able, to meet [John in] battle. This caused Illus and Leontius much anxiety, and they formed plans for quitting Antioch, and crossing the river Euphrates eastwards. And they sent one of their partisans, whose name was Matronianus §, with five hundred horsemen, to establish their authority in Edessa as a seat of government. The Edessenes, however, rose up against him, and closed the gates of the city, and guarded the wall after the fashion of war, and did not let him enter.

XVII. When Illus and Leontius heard this, they were forced to meet John in battle; but they were not strong enough for this, because John fell upon them manfully, and destroyed the greater part of the troops that were with them, while the rest were scattered every man to his city. They themselves, being unable to bear his onslaught, took those that were left with them, and made their escape to the fortress of which I have said above that it was impregnable and well provided with stores of every kind (ch. xii). John pursued after them, but did not overtake them, and encamped around || the fortress and kept watching it. They, because they relied upon the impregnability of the fortress, let the troops that were with them go

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* The first alternative in their proposal seems to have been accidentally omitted by the scribe.

† John the Scythian. See Lebeau, *op. cit.*, t. vii, p. 138.

‡ Οἱ περὶ (ἀμφὶ) Ἴλλον καὶ Λεόντιον. That in this and similar phrases, here and in the next chapter, Illus and Leontius are chiefly or solely meant, is clear from the words ܐܬܩܛܠܘ ܬܪ̈ܝܗܘܢ, "both of them were put to death," in ch. xvii. I have translated accordingly.

§ Assemâni writes *Metroninus*; see *Bibliotheca Orientalis*, t. i, p. 264, col. 1.

|| This translation is not quite exact, a word being illegible in the MS.

down, retaining with them only chosen men and valiant. John appeased his fury upon those who came down from the fortress, but was unable to harm Illus and Leontius in any way. Now because of the difficulty of the natural position of the fortress, it was also rendered wonderfully impregnable by the work of men's hands, and there was no path leading up to it save one, by which, because of its narrowness, not even two persons could ascend at once. However, after a considerable time, when all John's stratagems were exhausted, Illus and Leontius were betrayed by those who were with them, and were taken captive in their sleep. By the order of Zênôn both of them were put to death, as well as those who betrayed them, and the hands of all who were with them were cut off. Such were the troubles of the Greek empire in the days of Pêrôz.

XVIII. After the sudden disappearance of Pêrôz, which I have mentioned above (ch. xi), his brother Balâsh * reigned over the Persians in his place. This was a humble man and fond of peace. He found nothing in the Persian treasury, and his land was laid waste and depopulated by the Huns, (for thou in thy wisdom dost not forget what expense and outlay kings incur in wars, even when they are victorious, and how much more when they are defeated,) and from the Greeks he had no help of any kind such as his brother had. For he sent ambassadors to Zênôn, asking him to send him money; but because he was occupied with the war against Illus and Leontius, and because he also remembered the money that had been sent by them at the commencement of their rebellion, which still remained there in Persia, he did not choose to send him anything, save this verbal message: "The taxes of Nisîbis which thou receivest are enough for thee, which for many years past have been due to the Greeks."

XIX. Balâsh then, because he had no money to maintain his troops, was despised in their eyes. The priesthood † too hated him, because he was trying to abolish their laws, and wishing to build baths (*βαλανεῖα*) in the cities for bathing ‡;

* See Noeldeke, *Gesch. der Perser* u. s. w., p. 133, and *Zeitschrift der D. M. G.*, Bd xxviii, pp. 94, 95.

† ܡܓܘ̈ܫܐ, *the Magi*. See Noeldeke, *Gesch. d. Perser* u. s. w., p. 450.

‡ See Noeldeke, *op. cit.*, p. 134, note 5.

and when they saw that he was not counted aught in the eyes of his troops, they took him and blinded him, and set up in his stead Ḳawâd *, the son of his brother Pêrôz, whose name we have mentioned above (ch. x), who was left as a hostage among the Huns, and who it was that stirred up the war with the Greeks, because they did not give him money. For he sent ambassadors, and a large elephant as a present to the emperor, that he might send him money. But before the ambassadors reached Antioch in Syria, Zênôn died, and Anastasius became emperor after him. When the Persian ambassador informed his master Ḳawâd of this change in the Greek government, he sent him word to go up with diligence and to demand the customary money, or else to say to the emperor, "Take war."

XX. And so, instead of speaking words of peace and salutation, as he ought to have done, and of rejoicing with him on the commencement of the soverainty which had been newly granted him by God, he irritated the mind of the believing emperor Anastasius with threatening words. But when he heard his boastful language, and learned about his evil conduct, and that he had reestablished the abominable sect (*αἵρεσις*) of the magi which is called that of the Zarâdushtaḳân †, (which teaches that women should be in common, and that every one should have connexion with whom he pleases,) and that he had wrought harm to the Armenians who were under his sway, because they would not worship fire, he despised him, and did not send him the money, but sent him word, saying, "As Zênôn, who reigned before me, did not send it, so neither will I send it, until thou restorest to me Nisîbis; for the wars are not trifling which I have to carry on with the barbarians who are called the Germans, and with those who are called the Blemyes ‡, and with many others: and I will not neglect the Greek troops and feed thine."

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* See Noeldeke, *op. cit.*, p. 135.

† The followers of Mazdak, the son of Bâmdâdh, who was the disciple of *Zarâdusht*, the son of Khôragân. See Noeldeke, *Gesch. d. Perser* u. s. w., pp. 455—467, especially pp. 456—7.

‡ *Βλέμυες* or *Βλέμμυες*, an Ethiopian or negro race, who used to harry Upper Egypt. Quatremère, in his *Mémoires géogr. et histor. sur l'Égypte*, t. ii, p. 131, identified them with the Buja, البجة or البجاة, of the Arabian geographers; but they seem rather to be the same as the *Beliyûn* (?) of al-Idrîsî, البليون. See Dozy and De Goeje, *Description de l'Afrique et de l'Espagne par Edrisi*, pp. ٢١, ٢٧, and pp. 26, 32.

XXI. When the Armenians who were under the rule of Ḳawâd heard that he had not received a peaceful answer from the Greeks, they took courage and strengthened themselves, and destroyed the fire-temples that had been built by the Persians in their land, and massacred the magi who were among them. Ḳawâd sent against them a general[*] with an army to chastise them and make them return to the worship of fire; but they fought with him, and destroyed both him and his army, and sent ambassadors to our emperor, offering to become his subjects. He however was unwilling to receive them, that he might not be thought to be stirring up war with the Persians. Let those therefore who blame him because he did not give the money, rather blame him who demanded what was not his as if by force; for had he asked for it peaceably and by persuasion, it would have been sent to him; but he hardened his heart like Pharaoh, and used threats of war. But we place our trust in the justice of God, that He will bring upon him a greater punishment than that of the other because of his filthy laws, for he wished to violate the law of nature and to destroy the path of the fear of God.

XXII. Next the whole of the Ḳadishâyê[†] who were under his sway rebelled against him, and wanted to enter Nisîbis, and to set up in it a king of their own; and they fought against it for a considerable time. The Ṭamûrâyê[‡] too, who dwell in the land of the Persians, when they saw that nothing was given to them by him, rebelled against him. These placed their trust in the lofty mountains amid which they dwelt, and used to come down and spoil and plunder the villages around them, and (rob) the merchants, both forainers and natives of the place, and then go up again. The nobles too of his kingdom hated him, because he had allowed their wives to commit adultery. The

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[*] The word in the original is *marzĕbânâ* or *marzbân*, which signifies in Persian "warden of the marches," or what the Germans call "Markgraf." It is nearly equivalent to the older term of "satrap." See Noeldeke, *Gesch. d. Perser* u. s. w., p. 102, note 2, and p. 446.

[†] They dwelt in the neighbourhood of Sinjâr and Dârâ. See Noeldeke in the *Zeitschrift d. D. M. G.*, Bd xxxiii, p. 157.

[‡] See Noeldeke, *loc. cit.*, p. 158, note 4.

Arabs[*] also who were under his sway, when they saw the confusion of his kingdom, likewise made predatory raids, as far as their strength permitted, throughout the whole Persian territory.

XXIII. There arose at this time another trouble in the Greek territory also; for the Isaurians, after the death of Zênôn, rebelled against the emperor Anastasius, and were wishing to set up an emperor who was pleasing to themselves[†]. When Ḳawâd heard this, he thought that he had found his opportunity, and sent ambassadors to the Greek territory, thinking that they would be afraid and would send him money, since the Isaurians had rebelled against them. But the emperor Anastasius sent him word, saying, "If thou askest it as a loan, I will send it to thee; but if as a matter of custom, I will not neglect the Greek armies, which are sore put to it in the war with the Isaurians, and become a helper of the Persians." By these words the spirit of Ḳawâd was humbled, because his plan had not succeeded. The Isaurians were overcome and destroyed and slaughtered, and all their cities were rased and burned. The Persian grandees plotted in secret to slay Ḳawâd, on account of his impure morals and perverse laws; and when this became known to him, he abandoned his kingdom, and fled to the territory of the Huns, to the king at whose court he had been brought up when he was a hostage.

XXIV. His brother Zâmâshp[‡] reigned in his stead over the Persians. Ḳawâd himself took to wife among the Huns his sister's daughter[§]. His sister had been led captive thither in the war in which his father was slain; and because she was a king's daughter, she became the wife of the king of the Huns, and he had a daughter by her[||]. When Ḳawâd fled thither, she gave him this daughter to wife. Being emboldened by having become the king's son-in-law, he used to weep before him every day, imploring him to give him the aid of an army, that he might go and kill the grandees and establish himself on his throne. His father-in-law gave him a by no means small army, according to his request. When he reached the land of the Persians, his brother heard of it, and fled before him, and he accomplished his wish and slew the grandees. He also sent a message to the Ṭamûrâyê, threatening them that, if they did not submit to him of their own accord, they would be conquered in war; but, if they would join his army, that they should enter with him the Greek territory, and out of the spoil of that country he would distribute to them all that had been wrongly withheld from them (see ch. xxii). They were afraid of the Hunnish army, and yielded to him. The Ḳadishâyê, who were encamped against Nisîbis (ch. xxii), when they heard this, submitted likewise. And the Arabs, when they learned that he was going to make war with the Greeks, crowded to him with great alacrity. The Armenians, on the other hand, who were afraid lest he should take vengeance on them because of those fire-temples which they had rased in time past, were unwilling to obey him. But he collected an army and went to war with them; and though he was too strong for them, he did not destroy them, but promised them that he would not even compel them to worship fire, if they would be his auxiliaries in the war with the Greeks. They consented most unwillingly, because they were afraid. What things Ḳawâd did after he entered the Greek borders, I will tell thee hereafter in their proper time; but just now, as thou hast bidden me to write unto thee also about the signs and chastisements which took place, in their due order, and about the locusts and the pestilence and the dearth, and these are antecedent in point of time, I will turn my discourse unto them. And that the narrative may not be confused, I will set down the years separately, one by one, and under each of them, by and for itself, I will state what happened in it, God being my helper by the aid of the prayers of thee His elect.

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[*] In the text *Ṭaiyâyê*, which originally designated the Arabs of the tribe of Ṭaiyi', طَيِّءٌ, one of the most powerful in northern Arabia.

[†] See Lebeau, *op. cit.*, t. vii, p. 229 sqq.

[‡] See Noeldeke, *Gesch. d. Perser* u. s. w., p. 142 and note 2.

[§] See Noeldeke, *op. cit.*, p. 137, note 1.

[||] See Noeldeke, *op. cit.*, p. 130, with notes 1 and 3.

XXV. *The year of Alexander* 806 (A.D. 494—5). Concerning then the cause of the war, and how it was provoked, I have, as I think, sufficiently informed thee, O our father, though I have written down these narratives in brief terms, because I was anxious to avoid prolixity. Some of them I found in old books; others I learned from meeting with men who had acted as ambassadors to both monarchs; and others from those who were present at these occurrences. But now I am going to inform thee of the things that happened with us, because with this year commenced the violent chastisements and the signs that have taken place in our own days.

XXVI. At this time our bodies were perfectly sound all over, but the pains and diseases of our souls were many. But God, who finds pleasure in sinners when they repent of their sins and live, made our bodies as it were a mirror for us, and filled our whole bodies with sores, that by means of our exterior He might show us what our interior was like unto, and that, by means of the scars of our bodies, we might learn how hideous were the scars of our souls. And as all the people had sinned, all of them were smitten with this plague. For there were swellings and tumours* upon all the people of our city, and the faces of many gathered and became full of matter, and they presented a horrid sight. There were some whose whole bodies were full of boils or pustules, down even to the palms of their hands and the soles of their feet; whilst others had large holes in their several limbs. However, by the goodness of God which protected them, the pain did not last long with any one, nor did any defect or injury result in the body; but, though the scars of the sores were quite plain after healing, the limbs were preserved in such a state as to fulfil their functions in the body. At this time thirty modii of wheat were sold at Edessa for a dînâr, and fifty of barley†.

XXVII. *The year* 807 (A.D. 495—6). On the 17th of Îyâr (May) in this year, when blessings were sent down abundantly from heaven upon all men, and the crops by the blessing (of God) were abundant, and rain was falling, and the fruits of the earth were growing in their season, the greater part of the citizens (of Edessa) cut off all hope of safety for their lives by sinning openly. Being plunged in all sorts of luxurious pleasures, they did not even send up thanks for the gifts of God, but were neglectful of [this duty], and corrupted by the diseases of sins. And as if the secret and open sins in which they were indulging were not enough for them, they were present on the day above specified, that is to say, on the night between the Friday and Saturday*, [at the place] where the dancer (ὀρχηστής) who was named Trimerius was dancing†. They kindled lamps without number in honour of this festival, a custom which was previously unknown in this city. These were arranged by them on the ground along the river‡ from the gate of the Theatre§ as far as the gate of the Arches‖. They placed on its bank lighted lamps (κανδῆλαι), and hung them in the porticoes (στοαί), in the town-hall¶, in the upper streets**, and in many (other) places. Because of this wickedness a marvellous sign was wrought by God to reprove them. For the symbol of the Cross, which the statue (ἀνδριάς -άντα) of the blessed emperor Constantine held in its hand, receded from the hand of the statue about one cubit, and remained thus during the Friday and Saturday until evening. On the Sunday the symbol came of its own accord and drew nigh to its place, and the statue took it in its hand, as it had held it before. By means of this sign the discreet understood that the thing that had been done was very far removed from what was pleasing unto God.

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* The word ܒܘ̈ܩܐ is explained in the native glossaries by خُرَاجات.

† ܡܘܕܝ̈ܐ is the Latin *modius*. By ܕܝܢܪ̈ܐ, *dînâr* (the Latin *denarius*), is here meant the Byzantine *aureus*.

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* Literally, *which is the day of Friday, the dawning of the Saturday.*

† See the note on the Syriac text.

‡ The Daiṣân, ܕܰܝܨܳܢ, or Ḳara Ḳoyûn, which now flows round the northern part of the city, but in ancient times ran right through it from N.W. to S.E., parallel to, or perhaps coinciding with, the modern 'Ain al-Khalîl or 'Ain Ibrâhîm.

§ This was apparently on the eastern side of the city, at the exit of the Daiṣân.

‖ So I have ventured to translate the word, reading it ܟܽܦ̈ܶܐ, plural of ܟܽܦܬܳܐ. See Cureton, *Ancient Syriac Documents*, p. ܨ, l. 22. But my friend Professor G. Hoffmann, of Kiel, reads ܠܬܪܥܐ ܕܟܦ̈ܐ, "to the gate of the Grottoes" or "Tombs," meaning thereby the grottoes or tombs cut out in the range of heights to the west of the city. At any rate, this gate lay on the west side of the city, at or near the entrance of the Daiṣân.

¶ Ὁ ἀντίφορος, the town-hall (perhaps so called from its being situated *ante forum*). See Procopius, *De Aedificiis*, ii. 7, ed. Dindorf, t. iii, p. 229.

** If the conjecture ܘܒܫܘ̈ܩܐ ܥ̈ܠܝܐ be right, the "upper streets" are those in the S.W. corner of the city, where there is a hill, on which lay the old town (ܒܝܪܐ) of king Abgâr with its buildings and fortifications. See the account of the great flood, A. Gr. 513, A. D. 201, in Assemâni, *Bibl. Orient.*, t. i, pp. 390—3. The reading of the MS. is, however, very uncertain. Originally it seems to have

XXVIII. *The year* 808 (A.D. 496—7). This sign from above was not sufficient for us to restrain us from our sins; on the contrary, we became more audacious, and gave ourselves up easily to sins. The small slandered their neighbours, and the great were full of respect of persons. Envy and treachery prevailed among all of us; and adultery and fornication abounded. The plague of boils became more prevalent among the people, and the eyes of many were destroyed both in the city and the (surrounding) villages. Mâr Cyrus* the bishop displayed a seemly zeal, and exhorted the citizens to make a small litter† of silver in honour of the eucharistic vessels, that they might be placed in it when they were going to minister with them at the commemoration of one of the martyrs. Every one gave according to his means, but Eutychianus, the husband of Aurelia‡, was the first to show right good will, giving a hundred dînârs of his own property.

XXIX. Anastasius the governor (ἡγεμών) was dismissed, and Alexander came in his place at the end of this year. He cleared the streets of the city of filth, and swept away the

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had ܒܘܩܘܣ ܥ̈ܠܬܐ, which was subsequently altered into ܒܘܩ̈ܘܣܐ. If ܒܘܩܘܣ ܥ̈ܠܬܐ be correct, it would seem to mean "the corn-market" (ܥ̈ܠܬܐ = ܥܠ̈ܠܬܐ).

* *Mâr*, shortened from *Mârî*, means "my lord."

† Λεκτίκιον, *lectica*. The word is feminine in Syriac, like ܕܡܘܣܝܢ from δημόσιον.

‡ *Aurelia* is only a conjectural emendation. See the note on the Syriac text. Assemâni gives *Irene*, *Bibl. Orient.*, t. i, p. 267, col. 2.

booths* which had been built by the artisans in the porticoes and streets. He also placed a box (*κιβωτός*) in front of his palace (*πραιτώριον*), and made a hole in the lid of it, and wrote thereon, that, if any one wished to make known anything, and it was not easy for him to do so openly, he should write it down and throw it into it without fear. By reason of this he learned many things which many people wrote down and threw into it. He used to sit regularly every Friday in the church† of S. John the Baptist and S. Addai the Apostle, and to settle legal causes without any expense. And the wronged took courage against their wrongers, and the plundered against their plunderers, and brought their causes before him, and he decided them. Some causes which were more than fifty years old, and had never been inquired into, were brought before him and settled. He constructed the covered walk (*περίπατος -ον*)‡, which was beside the gate of the Arches§. He began also to build the public bath (*δημόσιον*), which had been planned years before to be built beside the granary‖ of corn. He gave orders that the artisans should hang over their shops on the eve of Sunday¶ crosses with five lighted lamps (*φανοί*) attached to them.

XXX. *The year* 809 (A. D. 497—8). Whilst these things were taking place, there came round again the time of that festival at which the heathen tales were sung; and the citizens (of Edessa) took even more pains about it than usual. For seven days previously they were going up in crowds to the

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* ܡܛܘ̈ܒܬܐ, or more commonly ܡܛܘ̈ܒܬܐ, ܡܣܛ̈ܒܬܐ, plural of ܡܛܘܒܬܐ or ܡܣܛܒܬܐ, in Arabic مَسْطَبَة, مَصْطَبَة, in later Hebrew מִסְטוּבָא, מִסְטוּבִיתָא, perhaps ultimately from *στιβάς -άδα, στιβάδιον*.

† ܒܝܬ ܣܗ̈ܕܐ, *μαρτύριον*, a church in which the relics of a saint or saints are preserved.

‡ In Byzantine writers *περίπατος* means *a rampart* (see Du Cange), but here the word appears to bear its older sense of *covered walk*, *cloister*. Martin, however, renders the word by "un Paropton," and adds: "*παρόπτον* désignait, à proprement parler, la pièce de bain nommée le *Calidaire*."

§ See above, p. 18, note ‖.

‖ The MS. reads ܣܝܛܘܩܐ, which may be derived from *σιτικός*, or may perhaps be an error for ܣܝܛܘܢܐ, *σιτών -ῶνα, σιτώνιον*.

¶ I.e., on the night between Saturday and Sunday.

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theatre at eventide, clad in linen garments, and wearing turbans*, with their loins ungirt. Lamps (κανδῆλαι) were lighted before them, and they were burning incense, and holding vigils the whole night, walking about the city and praising the dancer† until morning, with singing and shouting and lewd behaviour (στρῆνος). For these reasons they neglected also to go to prayer, and not one of them bestowed a thought on his duty, but in their pride they mocked at the modesty of their fathers, who, quoth they, "did not know how to do these things as we do"; and they kept saying that the inhabitants of the city in the olden times were simpletons and fools (ἰδιῶται). In this way they became daring in their impiety, and there was none to warn or rebuke or admonish. For although Xenaias, the bishop (ἐπίσκοπος) of Mabbôg‡, was at the time in Edessa,—of whom beyond all others it was thought that he had taken upon him to labour in teaching,—yet he did not speak with them on this subject more than one day. But God in His mercy showed them clearly the care which He had for them, that they might be restrained from their iniquity. For the two colonnades (βασιλικαί) and the tepidarium (or lukewarm-bathroom)§ of the summer bathhouse fell down; but by God's goodness nobody was hurt there, although many people were at work in it both inside and outside, and no one perished of them except two men, who were crushed, as they were fleeing from the noise of the fall, at the door of the coldwater-bathroom.

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* ܦܩܝ̈ܠܐ is not ποικιλά, *embroidered robes*, but φακιόλια (φακεόλια, φακεωλίδες), a kind of turbans. See Du Cange.

† Probably Trimerius (see ch. xxvii). Unless we should read ܐܪ̈ܟܝܣܛܐ, *the dancers*.

‡ Mabbôg or Mabûg, Hierapolis, now *Membij*, مَنْبِج. On Xenaias or Philoxenus, the friend of Severus, patriarch of Antioch, see Assemâni, *Bibl. Orient.*, t. ii, p. 10, and Bickell, *Conspectus rei Syrorum literariae*, p. 40. Also Wright, *Catalogue of Syriac MSS. in the British Museum*, p. 526, sqq.

§ So Martin has plausibly rendered the words ܒܝܬ ܦܫܘܪܬܐ. The MS. however has ܒܝܬ ܦܫܘܬܪܬܐ; and it is possible that we should read ܒܝܬ ܬܦܫܘܪܬܐ, *the urinal* or *latrine*. From ܬܦܫܘܪܬܐ, *urina*, is derived the Arabic medical term تَفْسِرَة.

Whilst they were laying hold of it from opposite sides, to make it revolve, they were delayed by this struggle as to which of them should get out first, and the stones fell upon them and they died. All sensible men gave thanks to God that He had preserved the city from having to mourn for many; for this bath was to have been opened* in a few days. So complete was its downfall that even the lowest ranges of stone, which were laid on the surface of the ground, were uprooted from their places.

XXXI. In this same year was issued an edict of the emperor Anastasius that the money should be remitted which the artisans used to pay once in four years †, and that they should be freed from the impost. This edict was issued, not only in Edessa, but in all the cities of the Greek empire. The Edessenes used to pay once in four years one hundred and forty pounds of gold ‡. The whole city rejoiced, and they all put on white garments, both small and great, and carried lighted tapers (κηρίωνες) and censers full of burning incense, and went forth with psalms and hymns, giving thanks to God and praising the emperor, to the church of S. Sergius and S. Simeon, where they celebrated the eucharist. They then reentered the city, and kept a glad and merry festival during the whole week, and enacted that they should celebrate this festival every year. All the artisans were reclining and enjoying themselves, bathing, and feasting § in the court of the (great) Church || and in all the porticoes of the city.

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* This is merely a *quid pro quo*. If ܬܣܚܐ be correct, it can only mean that "this bath was to have let (people) bathe in a few days."

† The tax called *χρυσάργυρον*. See Lebeau, *op. cit.*, t. vii, p. 247.

‡ ܠܝܛܪ̈ܐ, *λίτραι*, *librae*. The word was used by the Phoenicians of Sardinia in the second century B.C. (*Sard. triling.* 1, משקל לטרם מאת), and still survives in Arabic in the shape of *riṭl* or *raṭl*, رَِطْل.

§ The word rendered "feasting," ܡܣܬܡܟܝܢ, means literally "reclining" (or, as we should say, "sitting") at table. The word translated "bathing" was very doubtful in the MS., and has now altogether disappeared.

|| By "the Church" *par excellence* we are, I suppose, to understand "the great Church of S. Thomas the Apostle" (see Assemâni, *Bibl. Orient.*, t. i, p. 399). It is uncertain, however, whether the actual reading of the manuscript is not ܒܕܪ̈ܬܐ ܕܥܕ̈ܬܐ, "in the courts of the churches."

XXXII. In this year, on the 5th of the month of Khazîrân (June), Mâr Cyrus the bishop departed this life, and Peter succeeded him*. He added to the festivals of the year that of Palm Sunday. He also established the custom of consecrating the water on the night immediately preceding the feast of the Epiphany; and he prayed† over the oil of unction on the Thursday (in Passion Week) before the whole people; besides regulating the other feasts. Alexander the governor was dismissed, and Demosthenes succeeded him. By his order all the porticoes of the city were whitewashed, whereat persons of experience were much annoyed, for they said that it was a warning sign of approaching evils that were to befal their home‡.

XXXIII. *The year* 810 (A.D. 498—9). A proof of God's justice was manifested towards us at this time, for the correction of our evil conduct; for in the month of Îyâr (May) of this year, when the day arrived for the celebration of that wicked heathen festival, there came a vast quantity of locusts into our country from the south. They did not, however, destroy or harm anything in this year, but merely laid their eggs§ in our country in no small quantity. After their eggs were deposited in the ground, there were terrible earthquakes in the land; and it is clear that they took place to awaken the people out of the sin in which they were plunged, that they might not be (further) chastised by famine and pestilence.

XXXIV. In the month of Âb (August) of this year there came an edict from the emperor Anastasius that the fights of wild beasts in the amphitheatre (*κυνήγιον*) should be suppressed in all the cities of the Greek empire. In the month of Îlûl (September) there was a violent earthquake, and a great sound was heard from heaven over the land, so that the earth trembled from its foundations at the sound; and all the villages and towns heard that sound and felt the earthquake. Alarming rumours and evil reports came to us from all quarters; and, as some said, a marvellous sign was seen in the river Euphrates and at the hotspring of Abarnê *, in that the water which flowed from their fountains was dried up this day. It does not appear to me that this is false, because, whenever the earth is rent by earthquakes, it happens that the running waters in those places that are cleft are restrained from flowing, and are at times even turned into another direction; as the blessed David too, when telling in the eighteenth psalm † of the punishments that came from God upon His enemies, by means of the shaking of the earth and the cleaving of the mountains, and the like, lets us know that this also took place. For he says ‡: "The fountains of the waters were laid bare, and the foundations of the world were seen, at Thy rebuke, O Lord." There came too in the course of this month a letter, which was read in church before the whole congregation, stating that Nicopolis § had fallen to the ground of a sudden at midnight and overwhelmed all its inhabitants. Some strangers (ξένιοι) too who were there, and certain brethren from our schools (σχολαί) who were travelling thither and happened to be on the spot, were buried (in the ruins). Their companions who came (back from thence) told us (this). The whole wall of the city all round, and everything that was within it, was overturned in that night, and not one person of them remained alive, save the bishop of the town and two other men, who were sleeping behind the apse (κόγχη) of the altar of the church. When the ceiling of the room in which they were sleeping fell, one end of its beams was propped up by the wall of the altar, and so it did

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* See Le Quien, *Oriens Christianus*, t. ii, col. 962. This Cyrus was the second bishop of the name.

† The word rendered "he prayed" was uncertain in the MS., and has now wholly vanished.

‡ The text is uncertain, but this is no doubt the general sense of the passage.

§ Literally, "planted."

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* See Land, *Anecdota Syriaca*, t. ii, p. 210, l. 7. The hotspring of Abarnê lies near Chermûk or Chermîk, چرميک, northwards of ܣܒܐܒܪܟ or Süverek, midway between the Euphrates and Tigris. See Ammianus Marcellinus, 18, 9, 2, and J. J. Benjamin II, *Eight Years in Asia* (Hanover, 1863), p. 82. I owe these references to Professor G. Hoffmann. The reading ܡܥܡܘܕܝܬܐ ܕܐܒ̈ܪܝܐ, "the hotspring of the Iberians (Georgians)" is indefensible. It occurs also, however, in the *Chronicon Edessenum*, as edited by Assemâni, *Bibl. Orient.*, t. i, p. 406, no. lxxvi.

† Psalm xviii. 7, sqq.

‡ Psalm xviii. 15.

§ Another name for Emmaus, عَمَّوَاس, in Palestine, about halfway between Jaffa and Jerusalem.

not bury them. A certain brother, whose veracity can be depended upon, has told me as follows. "At eventide of the night when Nicopolis fell, we were lying down inside the town, I and a companion of mine. He was very restless, and said to me, 'Get up, and let us go and pass the night outside of the town in yonder cave, as is our custom, for I cannot get rest here, because the air is so sultry and sleep will not come to me.' So we got up, I and he, and went out of the town, and passed the night in the cave, as was our custom. When the time of dawn drew nigh, I awakened the brother who was with me, and said to him, 'Get up, for it is daybreak, and let us go into the town, and attend to our business.' So we got up, I and he, and came into the town, and found all its houses overturned, and the people and the cattle, the oxen and the camels, buried therein; and the sound of their groaning was coming up from under the ground. Those who came together to the spot took out the bishop from beneath the beams (of the roof) by which he was sheltered. He asked for bread and wine, wherewith to celebrate the eucharist, [but could get none,] because the whole town was overturned and nothing in it left standing. Presently, however, there arrived a wayfarer, a good man, who gave him some small pieces of bread and a little wine, and he celebrated the eucharist and prayed, and made those who were there participate in the mystery of life. He resembled at this time, as it seems to me, the just Lot when he made his escape from Sodom." Thus much is sufficient to tell.

XXXV. Again, in the north there was a church called that of Arsamosata *, which was very strongly built and beautifully decorated. On a fixed day in each year, namely on the day of the commemoration of the martyrs who were deposited in it, many used to gather together thither from all quarters, partly for prayer and partly for traffic; for great provision was made for the people who were assembled on that occasion. When there was a great crowd collected of men and women and children, of

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* The name of Ἀρσαμόσατα, in Arabic شمشاط, *Shimshâṭ*, is pronounced in Syriac *Arshemshâṭ*, which is represented in Greek letters by Ἀρχημχάτ or Ἀρχιμχάτ (see Wright's *Catalogue*, p. 433, col. 2). It lay in the district of Khartabirt or Kharput, eastwards of that place.

every age and class, there were terrible flashes of lightning and violent peals of thunder and frightful noises; and all the people fled to the church, to seek refuge with the bones of the saints. And whilst they were in great fear, and were engaged in prayer and service at midnight, the church fell in and crushed beneath it the greater part of the people who were in it. This happened on the same day on which Nicopolis fell.

XXXVI. *The year* 811 (A.D. 499—500). By all these earthquakes and calamities, however, not a man of us was restrained from his evil ways, so that our country and our city remained without excuse. Because we had been preserved from the chastisement inflicted on others *, and rumours from afar had not alarmed us, we were (presently) smitten with a stroke for which there was no healing. Let us recognise therefore the justice of God and say, "Righteous is the Lord, and very upright are His judgments†;" for lo, in His longsuffering He was yet willing by means of signs and wonders to restrain us from our evil doings. In the month of the first Teshrîn (October) of this year, on the 23d, which was a Saturday, at the rising of the sun, his brightness was taken away from him, and his sphere of light appeared like silver. He had no perceptible rays, and our eyes could easily gaze upon him without hindrance, for he had neither rays nor beams to hinder them from looking upon him. Just as it is easy for us to look upon the moon, so we could look upon him. He continued thus till towards the eighth hour. The ground over which shone the little light that there was, seemed as if ashes or sulphur had been sprinkled upon it‡. On this day another dreadful and terrible sign took place on the wall of the city. This city, which, because of the faith of its king and the righteousness of its inhabitants in days of old, was deemed worthy to receive a blessing from our Lord (see ch. v), was well nigh overwhelming its inhabitants at the present day, because of the multitude of their sins. For there was a breach in the wall from the south to the Great Gate§; and some of the stones at this spot were scattered to no inconsiderable distance from it. By the order of our father the bishop Mâr Peter, public prayers were offered, and every one besought mercy from God. He took all his clergy (*κλῆρος*) and all the members of religious orders, both men and women, and all the lay members of the holy Church, both rich and poor, men women and children, and they traversed all the streets of the city, carrying crosses, with psalms and hymns, clad in black garments of humiliation. All the convents too in our district kept up continual services with great diligence; and so, by the prayers of all the holy ones, the light of the sun was restored to its place, and we were a little cheered.

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* Following the correction suggested in the note on the Syriac text.

† Psalm cxix. 137.

‡ In what terms would Joshua have described a dense London fog?

§ The Great Gate lay at the S.E. corner of the town, leading out to Ḥarrân.

XXXVII. In the latter Teshrî (November) we saw three signs in the sky at midday [*]. One of them was in the midst of the heavens in the south. It resembled in its colour the bow that is in the clouds, and with its concave surface it looked upwards; that is to say, its convex surface was downwards and its extremities were upwards. And there was one on the east, and another also on the west. Again, in the latter Kânûn (January), we saw another sign in the exact southwest corner (*γωνία*) (of the heavens) [†], which resembled a spear. Some people said of it that it was the besom of destruction, and others said that it was the spear of war.

XXXVIII. Till now we were chastised (only) with rumours and signs; but for the future who is able to tell of the affliction that surrounded our land on all sides? In the month of Âdâr (March) of this year the locusts came upon us out of the ground, so that, because of their number, we imagined that not only had the eggs that were in the ground been hatched to our harm, but that the very air was vomiting them against us, and that they were descending from the sky upon us. When they were only able to crawl, they devoured and consumed all the Arab territory and all that of Râs-ʿain [‡] and Tellâ [§] and Edessa.

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[*] Apparently *parhelia* or mock suns.

[†] Literally, *on the south and west, in the very corner*. A comet is probably meant.

[‡] Rîsh-ʿainā, ʽΡέσαινα, in Arabic رَاس عَيْن.

[§] ܬܠܐ ܕܡܘܙܠܬ or تَلّ مَوْزَن, called by the Greeks *Constantia* or

But after they were able to fly, the stretch of their radii was from the border of Assyria to the Western Sea (the Mediterranean), and they went northwards as far as the boundary of the Ôrṭâyê *. They ate up and desolated these districts and utterly consumed everything that was in them, so that, even before the war broke out, we could see with our own eyes what was said of the Babylonian †, "The land is as the garden of Eden before him, and behind him a desolate wilderness." Had not the providence of God restrained them, they would have devoured human beings and cattle, as we have heard that they actually did in a certain village, where some people had put down a little baby in a field, while they were working; and before they got from one end of the field to the other, the locusts leaped upon it and deprived it of life. Presently after, in the month of Nîsân (April), there began to be a dearth of corn and of everything else, and four modii of wheat were sold for a dînâr. In the months of Khazîrân (June) and Tammûz (July) the inhabitants of these districts were reduced to all sorts of shifts to live. They sowed millet for their own use, but it was not enough for them, because it did not thrive. Before the year came to an end, misery from hunger had reduced the people to beggary, so that they sold their property for half its worth, horses and oxen and sheep and pigs. And because the locusts had devoured all the crop, and left neither pasture nor food for man or beast, many forsook their native places and removed to other districts of the north and west. And the sick who were in the villages, as well as the old men and boys and women and infants, and those who were tortured by hunger, being unable to walk far and go to distant places, entered into the cities to get a livelihood by begging; and thus many villages and hamlets (*agûrsâ*, *ἀγρός*) were left destitute of inhabitants. They did not, however, escape punishment, not

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Constantina, between Mâridîn and Edessa, westwards of Deyrik or Dêrik, at the place called Vêrânshehr.

* The inhabitants of the district of Anzêtênê, whose chief town was *Ἄνζητα*, ܗܢܙܝܛ or ܐܢܙܝܛ, هَنْزِيط, in the south of Armenia. See Noeldeke in the *Zeitschrift der D. M. G.*, Bd xxxiii, p. 163.

† Joel, ch. ii. 3.

even those who went to far off places; but, as it is written concerning the Children of Israel[*], "Whithersoever they went out, the hand of the Lord was against them for evil," so also it fared with them; for the pestilence came upon them in the places to which they went, and even overtook those who entered into Edessa; about which I shall tell (thee) presently to the best of my ability, though no one, as I think, is able to describe it as it really was.

XXXIX. Now, however, I am going to write to thee about the dearth, as thou didst ask me. I did not, it is true, wish to set down anything regarding this, but I have constrained myself to do so, that thou mightest not think that I treated thy order slightingly. Wheat was sold at this time at the rate of four modii for a dînâr, and barley six modii. Chickpeas were five hundred nûmia[†] a ḳab[‡]; beans, four hundred nûmia a ḳab; and lentils, three hundred and sixty nûmia a ḳab; but meat was not as yet dear. As time went on, however, the dearth became greater, and the pain of hunger afflicted the people more and more. Everything that was not edible was cheap[§], such as clothes and household utensils and furniture, for these things were sold for a half or a third of their value (τιμή), and did not suffice for the maintenance of their owners, because of the great dearth of bread. At this time our father Mâr Peter set out to visit the emperor (at Constantinople), in order to beg him to remit the tax (συντέλεια, *capitatio*). The governor[‖], however, laid hold of the landed proprietors[¶], and used great violence to them and extorted it from them, so that, before the bishop could persuade the emperor, the governor had sent the money to the capital. When the emperor saw that the money had arrived, he did not like to remit it; but, in order not to send our father away empty, he remitted two folles* to the villagers, and the price which they were paying†, whilst he freed the citizens from the obligation of drawing water for the Greek soldiery‡.

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[*] Judges, ch. ii. 15.

[†] The Syriac word is ܢܘܡ̈ܝܢ, which may either be the plural of ܢܘܡܐ, *νοῦμμος*, *nummus*, or the word *νουμίον* itself. Hence too, in all probability, the form לוּמָא, ܠܘܡܐ.

[‡] *κάβος*, from the Hebrew קַב, = *χοῖνιξ*.

[§] ܗܘܒܠܐ is explained in Bar-Bahlûl's lexicon, and Hoffmann's *Opuscula Nestoriana*, p. 84, l. 1, by ازن, i.e. Pers. اَرْزَان, and Arabic رَخِيص, *cheap*.

[‖] ܕܝܢܐ, *the judge*, here = ܗܓܡܘܢܐ, *ἡγεμών*.

[¶] ܡܪ̈ܝ ܩܘܪ̈ܝܐ, the Pers. Arab. دَهَاقِين, *the dihḳâns*, regarding whom see Noeldeke, *Gesch. d. Perser* u. s. w., p. 351, note 1, and p. 440.

XL. The governor himself too set out to visit the emperor, girt with his sword§, and left Eusebius to hold his post and govern the city. When this Eusebius saw that the bakers were not sufficient to make bread for the market, because of the multitude of country people, of whom the city was full, and because of the poor who had no bread in their houses, he gave an order that every one who chose might make bread and sell it in the market. And there came Jewish women, to whom he gave wheat from the public granary (*ἀπόθετον*), and they made bread for the market. But even so the poor were in straits, because they had not money wherewith to buy bread; and they wandered about the streets and porticoes and courtyards to beg a morsel of bread, but there was no one in whose house bread was in superfluity. And when one of them had begged (a few) pence, but was unable to buy bread therewith, he used to purchase therewith a turnip or a cabbage (*κράμβη*) or a mallow (*μαλάχιον, μολόχιον*), and eat it raw. And for this reason there was a scarcity of vegetables, and a lack of everything in the city and villages, so that people actually dared to enter the holy places and for sheer hunger to eat the consecrated bread as if it had been common bread. Others cut pieces off dead carcases, that ought not to be eaten, and cooked and ate them; to which things thou in thy truthfulness canst bear testimony.

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* ܦܠܤ, i.e. *φόλλις*, *follis*, Arab. فُلّس *fuls*, or فَلّس *fals*. See Noeldeke in the *Z. d. D. M. G.*, Bd xxxv, p. 497.

† There is evidently some error or omission here in the text.

‡ So I translate the word ܪ̈ܗܘܡܝܐ in this passage, for ܪ̈ܗܘܡܝܐ frequently means nothing more than *a* (*Roman* or *Greek*) *soldier*.

§ To show that he was still in office, and had not been deposed.

XLI. *The year* 812 (A. D. 500—1). In this year, after the vintage, wine was sold at the rate of six measures for a dînâr, and a ḳab of raisins for three hundred nûmia. The famine was sore in the villages and in the city; for those who were left in the villages were eating bitter-vetches, and others were frying the withered fallen grapes* and eating them, though even of them there was not enough to satisfy them. And those who were in the city were wandering about the streets, picking up the stalks and leaves of vegetables, all filthy with mud, and eating them. They were sleeping in the porticoes and streets, and wailing by night and day from the pangs of hunger; and their bodies wasted away, and they were in a sad plight, and became like jackals because of the leanness of their bodies. The whole city was full of them, and they began to die in the porticoes and in the streets.

XLII. After the governor Demosthenes had gone up to the emperor, he informed him of this calamity; and the emperor gave him no small sum of money to distribute among the poor. And when he came back from his presence to Edessa, he sealed many of them on their necks with leaden seals, and gave each of them a pound of bread a day. Still, however, they were not able to live, because they were tortured by the pangs of hunger, which wasted them away. The pestilence became worse about this time, namely the month of the latter Teshrî (November); and still more in the month of the first Kânûn (December), when there began to be frost and ice, because they were passing the nights in the porticoes and streets, and the sleep of death came upon them during their natural sleep. Children and babes were crying† in every street.

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* ܟܫܟܘ̈ܫܬܐ evidently does not mean here "grapestones," but the small withered grapes that had fallen from the vines before attaining maturity; according to the glossaries, ما يَسَّقَط من العِنَب او من الكَرْم ويَجِفّ في مَوْضِعه او يَجِفّ في كَرْمه ويَسَّقَط من العِنَب. or more briefly, الحَشَف

† The Syriac word ܦܥܳܐ, פְּעָא, expresses the *bleating* of sheep. Compare פָּעָה in Isaiah, ch. xlii. 14.

Of some the mothers were dead; others their mothers had left, and had run away from them, when they asked for something to eat, because they had nothing to give them. Dead bodies were lying exposed in every street, and the citizens were not able to bury them, because, whilst they were carrying out the first that had died, the moment that they returned, they found others. By the care of Mâr Nonnus, the ξενοδόχος[*], the brethren used afterwards to go about the city, and to collect these dead bodies. And all the people of the city used to assemble at the gate of the ξενοδοχεῖον, and go forth and bury them, from morning to morning. The stewards of the (Great) Church, the priest Mâr Tĕwâth-îl[†] and Mâr Stratonîcus (who some time afterwards was deemed worthy of the office of bishop in the city of Harrân[‡]), established an infirmary[§] among the buildings attached to the (Great) Church of Edessa. Those who were very ill used to go in and lie down there; and many dead bodies were found in the infirmary[§], which they buried along with those at the ξενοδοχεῖον.

XLIII. The governor blocked up[||] the gates of the colonnades (βασιλικαί) attached to the winter bath (δημόσιον), and laid down in it straw and mats, and they used to sleep there, but it was not sufficient for them. When the grandees of the city saw this, they too established infirmaries, and many went in and found shelter in them. The Greek soldiers too set up places in which the sick slept, and charged themselves with their expenses. They died by a painful and melancholy death; and though many of them were buried every day, the number still went on increasing. For a report had gone forth throughout the province of Edessa, that the Edessenes took good care of those who were in want; and for this reason a countless multitude of people entered the city. The bath (*βαλανεῖον*) too that was under the Church of the Apostles*, beside the Great Gate†, was full of sick, and many dead bodies were carried forth from it every day. All the inhabitants of the city were careful to attend in a body the funeral of those who were carried forth from the *ξενοδοχεῖον*, with psalms and hymns and spiritual songs that were full of the hope of the resurrection. The women too (were there) with bitter weeping and loud cries. And at their head went the diligent shepherd Mâr Peter; and with them too was the governor, and all the nobles. When these were buried, then every one came back, and accompanied the funeral of those who had died in his own neighbourhood. And when the graves of the *ξενοδοχεῖον* and the Church were full, the governor went forth and opened the old graves that were beside the church of Mâr Ḳônâ‡, which had been constructed by the ancients with great pains, and they filled them. Then they opened others, and they were not sufficient for them; and at last they opened any old grave, no matter what, and filled it. For more than a hundred bodies were carried out every day from the *ξενοδοχεῖον*, and many a day a hundred and twenty, and up to a hundred and thirty, from the beginning of the latter Teshrî (November) till the end of Âdâr (March). During that time nothing could be heard in all the streets of the city but either weeping over the dead or the lamentable cries of those in pain. Many too were dying in the courts of the (Great) Church, and in the courts of the city and in the inns§: and they were dying also on the roads, as they were coming to enter the city. In the month of Shĕbâṭ (February) too the dearth was very great, and the pestilence increased. Wheat was sold at the rate of thirteen ḳabs for a dînâr, and barley eighteen ḳabs. A pound of meat was a hundred nûmia, and a pound of fowl three hundred nûmia, and an egg forty nûmia. In short there was a dearth of everything edible.

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[*] The Syriac word ܟܣܢܕܟܪܐ is formed by putting the Latin termination *arius* to the Greek word in the text. The Syrians added the same appendage to a Persian word, ܐܶܣܛܽܘܢܳܐ *a pillar*, ܐܶܣܛܽܘܢܳܪܳܐ *a stylite;* and even to the native word ܐܶܠܦܳܐ, *a boat* or *ship*, whence ܐܰܠܦܳܪܳܐ, *a boatman* or *sailor*.

[†] Assemâni *Bibl. Orient.*, t. i, p. 271, col. 2, writes *Tutaël*, ܛܘܛܐܝܠ, on what authority I do not know.

[‡] See Le Quien, *Oriens Christ.*, t. ii, col. 977.

[§] See the notes on the Syriac text, chapters xlii and xliii.

[||] In the native glossaries the word ܣܟܪ is explained by سَطَمَ and وَاصَدَ.

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* See Assemâni, *Bibl. Orient.*, t. i, p. 403, lines 8—13.

† See above, p. 26, note §.

‡ Κόνος or Κοῦνος, or perhaps Κόνων, bishop of Edessa, who died in, or soon after, A. Gr. 624=A.D. 312—13. See Assemâni, *Bibl. Orient.*, t. i, p. 271, col. 2; p. 393, no. xii; p. 424, no. i; Le Quien, *Oriens Christ.*, t. ii, col. 955.

§ Or *khâns*. The word ܦܘܬܩܐ comes from the Greek *πανδοκεῖον*, *πανδοχεῖον*, in Arabic فُنْدُق, whence in Spanish *fonda*, but also *alhondiga*, Ital. *fondaco*.

XLIV. There were public prayers in the month of Âdâr (March) on account of the pestilence, that it might be restrained from the strangers (ξένιοι); and the people of the city, while interceding on their behalf, resembled the blessed David when he was saying to the Angel who destroyed his people*, "If I have sinned and have done perversely, wherein have these innocent sheep sinned? Let thy hand be against me and against my father's house." In the month of Nîsân (April) the pestilence began among the people of the city, and many biers were carried out in one day, but no one could tell their number. And not only in Edessa was this sword of the pestilence, but also from Antioch as far as Nisîbis the people were destroyed and tortured in the same way by famine and pestilence. Many of the rich died, who were not starved; and many of the grandees too died in this year. In the months of Khazîrân (June) and Tammûz (July), after the harvest, we thought that we might now be relieved from dearth. However our expectations were not fulfilled as we thought, but the wheat of the new harvest was sold so dear as five modii for a dînâr.

XLV. *The year* 813 (A.D. 501—2). After these afflictions of locusts and famine and pestilence, about which I have written to thee, a little respite was granted us by the mercy of God, that we might be able to endure what was to come, as we learned from the actual facts. There was an abundant vintage, and wine from the press was sold at the rate of twenty-five measures for a dînâr; and the poor were amply supplied from the vineyards by means of the crop of dried grapes. For the husbandmen and farmers said that the crop of dried grapes was more abundant than that of wheat, because there was a hot wind when the grapes began to ripen, and the greater part of them dried up. By the discreet it was said that this took place by the good providence of God, the Lord of all, and that this thing was a mingling of mercy with chastisement, that the villagers might be supported by this supply of dried grapes, and not die of hunger as in the past year; because at this time wheat was sold at the rate of only four modii for a dînâr, and barley six modii. During the two Teshrîs (October and November) there was the following sign of mercy. The whole winter of this year was excessively rainy; and the seed that was sown shot up here and there to more than the height of a man, before the month of Nîsân (April) was come. Even barren spots of land produced nearly as much as those that were sown. The very roofs of the houses produced much grass, which some people reaped and sold like the dog's grass* of the fields; and because it had spikes and was of the full height, the buyers did not perceive (the difference). We were expecting and hoping this year too that corn would be very cheap†, as in the years of old; but our hopes came to nought, for in the month of Îyâr (May) there blew a hot wind for three days, and all the corn of our land was dried up save in a few places.

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* 2 Samuel, ch. xxiv. 17.

XLVI. In this month, when the day came on which the wicked festival of the tales of the (ancient) Greeks‡ was held, of which we have spoken above, there came an edict from the emperor Anastasius that the dancers (ὀρχησταί) should not dance any more, not even in a single city throughout his empire. Any one, therefore, who looks to the issue of things, will not blame us because of our having said that, by reason of the wickedness which the people of the city perpetrated at this festival, the chastisements of hunger and pestilence came upon us in succession. For, behold, within thirty days after it was abolished, wheat, which had been sold at the rate of four modii for a dînâr, was sold at the rate of twelve; and barley, which had been sold at the rate of six, was sold at the rate of twenty-two. And it was clearly made known to every one, that the will of God is able to bless a small crop, and to give abundance to those who repent of their sins; for although the whole crop of grain was dried up, as I have said, yet from the little remnant that was left came all this relief within thirty days. Perhaps, however, even now some one may say that I have not reasoned well, for this repentance was in no wise a voluntary one, that mercy should be shown for it, seeing that it was the emperor who abolished the festival by force, in that he ordered that the dancers should not dance at all. We, on the contrary, say that God, because of the multitude of His goodness, was seeking an occasion to show mercy even unto those who were not worthy. Of this we have a proof from the fact that He had mercy upon Ahab, when he was put to shame by the rebuke of Elijah, and did not bring in his days the evil which had been before decreed against his house *. I do not, however, by any means assert that this was the only sin which was perpetrated in our city, for many were the sins that were wrought secretly and openly; but because the rulers too participated in them, I do not choose to specify these sins distinctly, that I may not give occasion to those who like it of finding fault and of saying of me that I speak against the chiefs. That I may not, however, leave the matter in complete obscurity,—because I promised above to make known unto thee whence this war was stirred up against us,—and that I may not moreover say aught against the offenders, I will (merely) set down the words of the Prophet, from which thou mayest understand (my meaning), who, when he saw his fellow-citizens committing acts like these which are this day committed in our city, especially where you live, and throughout the whole province (*χώρα*), said unto them as if from the mouth of the Lord †: "Woe unto him that saith to the father, What begettest thou? and to the woman, Wherewith travailest thou?" About other matters it is better to be silent, for it is fitting to hearken to the passage of Scripture which says ‡: "Let him that is prudent keep silence in that time, because it is a time of evil." But if our Lord grants that we see thee in health, we will speak with thee of these things according as we are able.

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* ܓܪ̈ܘܣܛܝܐ, probably *ἄγρωστις*, *triticum repens* or "dog's grass", اَلثَّيِّل.

† See p. 29, note §.

‡ Of course ܝܘ̈ܢܝܐ, *the Ionians*, not ܪ̈ܗܘܡܝܐ, *the Byzantines*.

XLVII. Now then listen to the calamities that happened in this year, and to the sign that appeared on the day when they happened, for this too thou hast required at my hands. On the 22d of Âb (August) in this year, on the night preceding

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* 1 Kings, ch. xxi. 29.

† Isaiah, ch. xlv. 10.

‡ Amos, ch. v. 13.

Friday[*], a great fire appeared to us blazing in the northern quarter the whole night, and we thought that the whole earth was going to be destroyed that night by a deluge of fire; but the mercy of our Lord preserved us without harm. We received, however, a letter from some acquaintances of ours, who were travelling to Jerusalem, in which it was stated that, on the same night in which that great blazing fire appeared, the city of Ptolemais or ʿAkkô[†] was overturned, and nothing in it left standing. Again, a few days after, there came unto us some Tyrians and Sidonians, and told us that, on the very same day on which the fire appeared and Ptolemais was overturned, the half of their cities fell, namely of Tyre and Sidon. In Bêrŷtus (Beirût) only the synagogue of the Jews fell down on the day when ʿAkkô was overturned. The people of Nicomedia (in Bithynia) were delivered over to Satan to be chastised, and many of them were tormented by demons, until they remembered the words of our Lord[‡], and persevered in fasting and prayer, and received healing.

XLVIII. On the very same day on which that fire was seen, Ḳawâd, the son of Pêrôz, the king of the Persians, collected the whole Persian army, and went up against the north. He entered the Greek territory with the force of Huns that he had with him, and encamped against Theodosiûpolis of Armenia[§], and took it in a few days; for the governor of the place, whose name was Constantine, rebelled against the Greeks, and surrendered it, because of some enmity that he had against the emperor. Ḳawâd consequently plundered the city, and destroyed and burned it; and he laid waste all the villages in the region of the north, and the fugitives that were left he carried off captive. Constantine he made one of his generals, and left a garrison in Theodosiûpolis, and marched thence.

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[*] We would say, "on Thursday night." This display of the *aurora borealis* must have been unusually magnificent.

[†] In Arabic عَكَّا, corrupted by us and the French into *Acre*.

[‡] S. Matthew, ch. xvii, 21.

[§] أَرْزَن الرُّوم, *Erzerûm.*

XLIX. *The year* 814 (A.D. 502—3). On the region of Mesopotamia also, in which we dwell, great calamities weighed heavily in this year, so that the things which Christ our Lord decreed in His Gospel against Jerusalem, and actually brought to pass, and the things too which have been spoken regarding the end of this world, would be well fitting to those which befel us at this time. For after there had been earthquakes in various places, as I have written unto thee, and famines and pestilences, and alarms and terrors, and after great signs had been shown from heaven, nation arose against nation and kingdom against kingdom, and we fell by the edge of the sword, and were led away captive into every region, and our land was trampled under foot by strange nations; so that, had it not been for the words of our Lord, who has said *, "When ye hear of wars and tumults, be ye not afraid, for these things must needs first come to pass, but the end is not yet come," we would have dared to say that the end of the world *was* come, because many thought and said thus. But we ourselves reflected that this war did not extend over the *whole* world; and besides we remembered too the words of S. Paul, wherewith he warned the Thessalonians † concerning the coming of our Lord, saying that they should not be astonied either by word, or by spirit, or by beguiling epistle, as if it were from him, declaring the day of the Lord to be now come; and (how) he showed that it is not possible that the end should be until the false Christ is revealed. From these words then of our Lord and of His Apostle we understood that these. things did not befal us because it was the latter time, but that they took place for our chastisement, because our sins were great.

L. Ḳawâd, the king of the Persians, came from the north on the fifth of the first Teshrî (October), on a Saturday, and encamped against the city of Âmid, which is beside us in Mesopotamia, he and his whole army. When Anastasius, the Greek emperor, heard that Ḳawâd had collected his forces, he was unwilling to meet him in battle, that blood might not be shed on both sides; but he sent him money by the hand of Rufinus, to whom he gave orders that, if Ḳawâd was on the frontier and had not yet crossed over into the Greek territory, he should give him the money and send him away. But when Rufinus came to Caesarea of Cappadocia, and heard that Ḳawâd had laid waste Agêl* and Ṣûph† and Armenia and the Arabs‡, he left the money at Caesarea, and went to him, and told him that he should recross the border and take the money. He however would not, but seized Rufinus and ordered him to be kept under guard. He fought against Âmid, he and his whole army, with every manner of warfare, by night and by day, and built against it (the mound called) a mule§; but the people of Âmid built and added to the height of the wall. When the mule was raised high, the Persians applied the battering-ram‖; and after they had struck the wall violently, the part newly built became loosened, because it had not yet settled, and fell. But the Âmidenes dug a hole in the wall under the mule, and secretly drew away inside the city the earth which was heaped up to form it, propping it up with beams as they worked; and so the mule collapsed and fell.

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* S. Matthew, ch. xxiv. 6.

† 2 Thessalonians, ch. ii. 2, 3.

LI. When Ḳawâd found that he was not a match for the city, he sent Naʿmân,¶ the king of the Arabs (of al-Ḥîrah), with his whole force, to go southwards to the district of Ḥarrân**. Some of the Persian troops advanced as far as the city of

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* ܐܰܢܓܶܠ, Ἀγγιληνή, أَنْجِل, *Egil* or *Enjil*, north of Diyâr-bekr.

† ܨܽܘܦ, the people of which are ܨܘܦ̈ܢܝܐ, Σωφηνή or Σωφανηνή, adjacent to Agêl.

‡ Meaning here the most northern of the nomade Arabs of Mesopotamia, ܥܪܒ ܕܒܝܬ ܢܗܪ̈ܝܢ or ܥܪܒ ܕܡܣܘܦܘܛܡܝܐ.

§ In Syriac ܟܽܘܕܰܢܬܳܐ, a huge mound of earth, which Procopius (*de bello Persico*, I. 7) calls λόφος.

‖ Literally, "the ram's head."

¶ The Arabs write the name النُّعْمَان, *an-Noʿmân*, and some Syriac authors too give ܢܘܥܡܢ. The person in question is an-Noʿmân III, ibn al-Aswad, who reigned from A.D. 498 to 503. See Caussin de Perceval, *Essai sur l'histoire des Arabes*, t. ii, p. 67, and Reiske, *Primae lineae historiae regnorum Arabicorum*, ed. Wüstenfeld, p. 42.

** חָרָן, ܚܰܪܰܢ, Χαρράν, Χαρρά, Κάρρα, Καρραί, *Carrae*, still retains its ancient name of حَرَّان, *Ḥarrân*.

Constantina or Tellâ*, and were plundering and harrying and laying waste the whole country. On the 19th of the latter Teshrî (November) Olympius†, the dux‡ of Tellâ, and Eugenius, the dux of Melitênê§ (who had come down at that time), went forth, they and their troops, and destroyed the Persians whom they found in the villages around Tellâ. And when they had turned to go back to the city, some one told them that there were five hundred men in a ravine not very far from them. They were ready to go against them, but the Greek troops that were with them had dispersed themselves to strip the slain; and because it was night, Olympius gave orders to light a fire on the top of an eminence and to blow trumpets, that those who were scattered might rejoin them. But the Persian generals, who were encamped at the village of Tell Beshmai‖, when they saw the light of the fire and heard the sound of the trumpets, armed all their force and came against them. When the Greek cavalry saw that the Persians were too many for them, they turned (their backs); but the infantry were unable to escape and were constrained to fight. So they came together and drew up in battle array, forming what is called the *χελώνη* or tortoise, and fought for a long time. But as the army of the Persians was too many for them, and there were added to these the Huns and Arabs, their ranks were broken, and they were thrown into disorder, and mixed up among the cavalry, and trampled and crushed under the hoofs¶ of the horses of the Arabs. So many of the Greeks were killed, and the rest were made prisoners.

LII. On the 26th of this month Naʿmân came from the south and entered the territory of the Ḥarrânites, and laid waste and plundered and took captive the people and cattle and property of the whole territory of Ḥarrân. He came also as far as Edessa, harrying and plundering and taking captive all the villages. The number of persons whom he led away into captivity was 18,500, besides those who were killed, and besides the cattle and property and spoil of all kinds. The reason that all these people were found in the villages was its being the time of the vintage, for not only did the villagers go out to the vintage, but also many of the Ḥarrânites and Edessenes went out, and were taken prisoners. Because of these things Edessa was closed and guarded, and ditches* were dug, and the wall was repaired; and the gates of the city were stopped up† with blocks of stone, because they were decayed. They were going to put new ones, and to make bars (μοχλοί) for the sluices (καταρράκται) of the river, lest any one should enter thereby‡; but they could not find iron enough for the work, and an order was issued that every house in Edessa should furnish ten pounds of iron. When this was done, the work was finished. When Eugenius saw that he could not meet all the Persians (in battle), he took what troops were left him, and went against the garrison which they had at Theodosiûpolis, and destroyed those who were in it, and retook the town.

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* See above, p. 27, note §.

† Some authorities call him Alypius, which would be written in Syriac ܐܠܘܦܝܣ.

‡ *Δούξ = ἡγεμών, ἄρχων.* See Du Cange.

§ Now Malaṭyah, مَلَطْيَة.

‖ Tell Beshmai or Tell Besmai, تَلّ بَسْمَة, west of Mâridîn, near Deyrik or Dêrik.

¶ The Syriac text has *in the dust*, ܒܥܦܪܐ.

LIII. Ḳawâd was still fighting against Âmid, and striving and labouring to set up again the mule that had fallen in§. He ordered the Persians to fill it up with stones and beams, and to bring cloths of hair and wool and linen, and make them into bags‖ or sacks, and fill them with earth, and pile them up on the mule which they had made, so that it might be raised quickly against the wall. Then the Âmidenes constructed a machine which the Persians named "the Crusher"*, because it thwarted all their labour and destroyed themselves. For the Âmidenes cast with this engine huge stones, each of which weighed more than three hundred pounds; and so the cotton awning under which the Persians concealed themselves was rent in pieces, and those who were standing beneath it were crushed. The battering ram too was broken by the constant shower of stones which were cast without cessation; for the Âmidenes were not able to damage the Persians so much in any other way as by means of large stones, because of the cotton awning which was folded many times over (the mule). Upon this the Persians used to pour water, and it could neither be damaged by arrows on account of its thickness, nor by fire because it was damp. But these large stones that were hurled from "the Crusher" destroyed both awning and men and weapons. In this way the Persians were discomfited, and gave up working at the mule, and took counsel to return to their own country, because, during the three months that they had sat before it, 50,000 of them had perished in the battles that were fought daily both by night and day. But the Âmidenes became over-confident in their victory, and fell into careless ways, and did not guard the wall with the same diligence as before. On the 10th of the month of the latter Kânûn (January) the guardians of the wall drank a great deal of wine because of the cold, and when it was night, they fell asleep and were sunk in a heavy slumber; and some of them quitted their posts, because it was raining, and went down to seek shelter in their houses. Whether then through this remissness, as we think, or by an act of treachery, as people said, or as a chastisement from God, the Persians got possession of the walls of Âmid by means of a ladder, without the gates being opened or the wall breached. They laid waste the city, and sacked all the property in it, and trampled the eucharist under foot, and mocked at its service, and stripped bare its churches, and led its inhabitants into captivity, except the old and the maimed and those who hid themselves. They left there a garrison of three thousand men, and all (the rest) of them went down to the mountains of Shîgâr[*]. That the Persians who remained might not be annoyed by the smell of the dead bodies of the Âmidenes, they carried them out and piled them up in two heaps outside of the north gate. The number of those who were carried out by the north gate was more than 80,000; besides those whom they led forth alive and stoned outside of the city, and those whom they stabbed on the top of the mule that they had constructed, and those who were thrown into the Tigris (Deḳlath), and those who died by all sorts of deaths, regarding which we are unable to speak.

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* ܦܘܣܐ̈, φόσσαι, *fossae*. Hence الفُسّطاط, i.e. τὸ φοσσάτον or φωσσάτον. See Du Cange.

† See p. 32, note ‖.

‡ At this time the Daiṣân ran through the city, not round it. See above, p. 18, note ‡; and compare Assemâni, *Bibl. Orient.*, t. i, p. 391, l. 7.

§ See ch. l, at the end.

‖ ܫܠܝܦܐ is explained in the native glossaries by كِيس, مِسْح, جُوَالِق, and شَلِيف, which last is of course borrowed from the Syriac.

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* ܛܘܒܚܢܐ is a pure Syriac formation from the radical ܛܒܚ, טָבַח, طَبَخَ; but the writer probably thought of the Persian word *tôpâh*, "ruin, destruction, injury, mischief", in later times تباه, *tabâh*.

LIV. Then Ḳawâd let Rufinus go, that he might go and tell the emperor what had been done; and he was speaking of these atrocities everywhere, and by these reports the cities to the east of the Euphrates were alarmed, and (their inhabitants) made ready to flee to the west. The honoured Jacob[†], the periodeutes, who has composed many homilies on passages of the Scriptures, and written various poems and hymns regarding the time of the locusts, was not neglectful at this time too of his duty, but wrote letters of admonition to all the cities, bidding them trust in the Divine deliverance, and exhorting them not to flee. The emperor Anastasius too, when he heard this, sent a large army of Greek soldiers to winter in the cities and garrison them. All the booty that he had taken, and the captives that he had carried off, were not, however, enough for Ḳawâd, nor was he sated with the great quantity of blood that he had shed; but he (again) sent ambassadors to the emperor, saying,

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[*] Shîgâr or Shiggâr, *Σίνγαρα*, *Σίγγαρα*, Arab. سِنْجَار *Sinjâr*.

[†] Jacob, at present periodeutes or visitor, afterwards bishop of Baṭnân (Βάτναι, Batnae) in Sĕrûg, سَرُوج, one of the most prolific of Syriac writers. He died A. Gr. 833 (A.D. 521). See Assemâni, *Bibl. Orient.*, t. i, p. 283 sqq.; Abbeloos, *De vita et scriptis S. Jacobi Sarugensis;* Matagne in the *Acta Sanctorum* for October, t. xii, p. 824, with the supplement, p. 927; Bickell, *Conspectus rei Syrorum literariae*, p. 25. Compare also Wright, *Catalogue of the Syriac MSS. in the Brit. Mus.*, p. 502 sqq. The volume Add. 14,587, contains several of the letters referred to in the text; *op. cit.*, p. 518 sqq. On the word περιοδευτής, in Syriac ܣܳܥܽܘܪܳܐ, see Du Cange.

"Send me the money or accept war." This was in the month of Nîsân (April). The emperor, however, did not send the money, but made preparations to avenge himself and to exact satisfaction for those who had perished. In the month of Îyâr (May) he sent against him three generals, Areobindus (Ἀρεόβινδος), Patricius, and Hypatius, and many officers with them*. Areobindus went down and encamped on the border by Dârâ and ʿAmmûdîn †, towards the city of Nisîbis; he had with him 12,000 men. Patricius and Hypatius encamped against Âmid, to drive out thence the Persian garrison; they had with them 40,000 men. There came down too at this time the hyparch ‡ Appion §, and dwelt at Edessa, to look after the provisioning of the Greek troops that were with them. As the bakers were not able to make bread enough, he ordered that wheat should be supplied to all the houses of Edessa and that they should make soldiers' bread || at their own cost. The Edessenes turned out at the first baking 630,000 modii.

LV. When Ḳawâd saw that those who were with Areobindus were few in number, he sent against them the troops that he had with him in Shîgâr, (namely) 20,000 Persians; but Areobindus routed them once and again, until they were driven to the gate of Nisîbis, and many of the fugitives were suffocated at the gate as they were pressing to get in. In the month of Tammûz (July) the Huns and Arabs joined the Persians to come against him, with Constantine (see ch. xlviii) at their head. When he learned this from spies, he sent Calliopius the Aleppine to Patricius and Hypatius, saying, "Come to me and help me, because a large army is about to come against me." They, however, did not listen to him, but stayed where they were beside Âmid. When the Persians came against the army of Areobindus, he could not contend with them, but left his camp, and made his escape to Tellâ and Edessa; and all their baggage ¶ was plundered and carried off.

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* See Lebeau, *op. cit.*, t. vii, p. 354.

† Τὸ Ἀμμώδιος χωρίον, Ammodia, ʿAmūdīyah, southwestwards from Dârâ.

‡ Commissary-general, χορηγὸς τῆς τοῦ στρατοπέδου δαπάνης. See Du Cange.

§ See Lebeau, *op. cit.*, t. vii, p. 356.

|| *βουκελλάτον, βουκελάτον, buccellatum.* See Du Cange.

¶ This must be the meaning of the word ܥܒܳܕܐ in this passage; very similar to ܥܒܳܕܬܐ, עוֹבָדְתָּא.

LVI. The troops of Patricius and Hypatius were (meanwhile) constructing three towers of wood, wherewith to scale the walls of Âmid. But when they had finished building the towers at a great expense, and they were girded with iron so as not to be harmed by anything, then they found out what had happened on the frontier, and they burned the towers, and departed thence, and went after the Persians but did not overtake them. One of the officers, whose name was Pharazmân*, and another named Theodore†, sent by stratagem a flock of sheep to pass by Âmid, while they and their troops lay in ambush. When the Persians saw the sheep from within Âmid, about four hundred chosen men of them sallied forth to carry them off; but the Greeks who were lying in ambush arose and destroyed them, and took their leader alive. He promised them that he would give up Âmid to them, and for this reason Patricius and Hypatius returned thither; but when that general was unable to fulfil his promise, because those in the city would not be persuaded by him, the generals ordered him to be impaled.

LVII. The Arabs of the Persian territory advanced as far as the Khâbûr‡, and Timostratus the dux (δούξ) of Callinîcus§, went out against them and routed them. The Arabs of the Greek territory also, who are called the Thaʿlabites||, went to Ḥîrtâ¶

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* See Lebeau, *op. cit.*, t. vii, p. 355.

† *Ibid.*, pp. 343, 357.

‡ ܚܳܒܽܘܪܐ, Χαβώρας, Ἀβώρας, etc., اَلْخَابُور.

§ The same as ar-Raḳḳah, اَلرَّقَّة.

|| The Benû Thaʿlabah, بَنُو ثَعْلَبَة, the leading branch of the great tribe of Bekr ibn Wâïl (Wüstenfeld, *Tabellen*, 2*te Abth.*, B, C), who, in alliance with the southern tribe of Kindah (*ibid.*, 1*ste Abth.*, 4), occupied a large portion of the Syrian desert, between the kingdom of al-Ḥîrah on the east and that of the Ghassânides on the west. They were ruled over by the kings of Kindah, of the house of Âkil al-morâr, and the reigning king at this time was al-Ḥârith ibn ʿAmr. See Lebeau, *op. cit.*, t. vii, p. 250; Caussin de Perceval, *Essai sur l'histoire des Arabes*, t. ii, p. 69; Reiske, *Primae Lineae*, p. 98; and above all the sketch by my lamented friend Dr. O. Loth, at p. 10 of the pamphlet entitled "*Otto Loth. Ein Gedenkblatt für seine Freunde.* 1881."

¶ ܚܐܪܬܐ, ܚܺܝܪܬܐ, اَلْحِيرَة, *al-Ḥîrah*, the chief town of the petty kingdom of the Lakhmite Arabs. See Caussin de Perceval, *Essai sur l'histoire des Arabes*, t. ii, p. 1 sqq.; Reiske, *Primae Lineae*, p. 25 sqq. It lay within a few miles of the more modern town of al-Kûfah.

(the capital) of Naʿmân, and found a caravan which was going up to him, and camels that were carrying up to him......[*] They fell upon them and destroyed them and took the camels, but they did not make any stay at al-Ḥîrah, because its inhabitants had withdrawn into the inner desert[†]. Again, in the month of Âb (August), the whole Persian army assembled, along with the Huns and the Ḳadishâyê and the Armenians, and came against Ôpadnâ[‡]. Patricius and his troops heard of this, and arose to go against them; but while the Greeks were yet on the march, and not drawn up for battle, the Persians met the vanguard and smote them. When these who were beaten fell back, the rest of the Greek army saw that the vanguard was smitten, and fear fell upon them, and they did not wait to fight, but Patricius himself was the first to turn, and all his army after him. They crossed the Euphrates, and made their escape to the city of Shĕmîshâṭ[§]. In this battle Naʿmân too, the king of the Persian Arabs, was wounded. One of the Greek officers, whose name was Peter, fled to the castle of Ashparîn[||]; and when the Persians surrounded the castle, the inhabitants were afraid of them, and gave him up to them, and the Persians took him away prisoner. They slew the Greek soldiers who were with him, but the people of the castle they did not harm in any way.

LVIII. Ḳawâd, the king of the Persians, was thinking of going against Areobindus to Edessa; for Naʿmân, the king of the Arabs, kept urging him on because of what had happened to his caravan (see ch. lvii). But a shaikh from Ḥîrtâ of Naʿmân, who was a Christian, answered and said: "Let not your majesty take the trouble of going to war against Edessa, because there is the infallible word of Christ, whom we worship, regarding it, that no enemy shall ever make himself master of it" (see ch. v). When Naʿmân heard this, he threatened that he would do at Edessa worse things than had been done at Âmid, and uttered blasphemous words. And Christ showed a manifest sign in him, for at the very time when he blasphemed, the wound which he had received on his head swelled, and his whole head became swollen, and he arose and went to his tent, and lingered in this pain for two days and died*. Not even this sign, however, restrained the wicked mind of Ḳawâd from his evil purpose; but he set up a king in place of Naʿmân, and arose and went to battle. When he came to Tellâ, he encamped against it; and the Jews who were there plotted to surrender the city to him. They dug a hole in the tower of their synagogue, which had been committed to them to guard, and sent word to the Persians regarding it that they might dig into it (from the outside) and enter by it. This was found out by the count (*κόμης*, *comes*) Peter, who was in captivity (see ch. lvii), and he persuaded those who were guarding him to let him come near the wall, saying that there were clothes and articles of his of different kinds which he had left in the city, and he wished to ask the Tellenes to give them to him. The guards granted his request and let him go near. He said to the soldiers who were standing on the wall to call the count Leontius, who at that time had charge of the city, and they called him and the officers. Peter spoke with them in Greek, and disclosed to them the treachery of the Jews. In order that the matter might not become known to the Persians, he asked them to give him a pair of trousers †. They at first made a pretence of being angry with him; but afterwards they threw down to him from the wall a pair of trousers, because in reality he had need of clothes to wear. Then they went down from the wall, and as if they had learned nothing about the treachery of the Jews and did not know which was the place, they went round and examined the foundations of the whole wall, as if they wished to see whether it required strengthening. This they did for the sake of Peter, lest the Persians might become aware that he had disclosed the thing and might treat him much worse. At last they came to the place which the Jews were guarding, and found that it was mined, and that they had made ready in the centre of the tower a great hole, as they had been told. When the Greeks saw what was there, they sallied out against them with great fury, and went round the whole city, and killed all the Jews whom they could find, men and women, old men and children. This they did for (several) days, and they would scarcely cease from killing them at the order of the count Leontius and the entreaty of the blessed Bar-hadad * the bishop. They guarded the city carefully by night and by day, and the holy Bar-hadad himself used to go round and visit them and pray for them and bless them, commending their care and encouraging them, and sprinkling holy water † on them and on the wall of the city. He also carried with him on his rounds the eucharist, in order to let them receive the mystery at their stations, lest for this reason any one of them should quit his post and come down from the wall. He also went out boldly to the king of the Persians and spoke with him and appeased him. When Ḳawâd saw the dignified bearing of the man, and perceived too the vigilance of the Greeks, it seemed to him of no use to remain idle before Tellâ with all that host which he had with him; firstly, because sustenance could not be found for it in a district that had already been ravaged; and secondly, because he was afraid lest the Greek generals might join one another and come against him in a body. For these reasons he moved off quickly towards Edessa, and encamped by the river

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[*] The word in the Syriac text, if correctly written, is wholly unknown to me; but it is evidently the name of some valuable commodity.

[†] This seems to be the meaning of the Syriac; literally, "because it had entered into the inner desert." I suspect that the whole sentence is corrupt.

[‡] Noeldeke has identified this place with الفُدَيْن, *al-Fudain*, which is described by Yâḳût in his مُعْجَم البُلْدَان as being "a village on the bank of the Khâbûr, between Mâkisîn and Ḳarḳîsiyâ (Κιρκήσιον), where a battle was fought." But Hoffmann thinks that the place meant is τὸ ʼΑπάδνας of Procopius (*de Aedificiis*, ii. 4), which he is inclined to identify with Tell Âbâd, N.W. of Kafr Jôz in Ṭûr ʿAbdîn.

[§] ܫܡܝܫܛ, Σαμόσατα, سُمَيْسَاط.

[||] Τὸ Σίφριος χωρίον or κάστρον Ἴσφριος, *Siphris* or *Syfreas*. See Saint-Martin's note in Lebeau, *op. cit.*, t. vii, p. 359. It must have been situated near Dêrik and Tell Besmeh.

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* Of erysipelas, the natural result of his wound and of exposure or excitement.

† Compare in Arabic زَوْجُ نِعَالٍ, *a pair of sandals;* رِجْلُ سَرَاوِيلَ, *a pair of trousers.*

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* Βαραδάτος or Βαράδοτος, equivalent to the biblical בֶּן־הֲדַד, Ben-Hădad. See Lebeau, *op. cit.*, t. vii, p. 363; Le Quien, *Oriens Christ.*, t. ii, col. 968.

† Literally, "the water of (*i.e.*, used in) baptism."

Gallâb *, otherwise called (the river) of the Medes, for about twenty days.

LIX. Some of the more daring men in his army traversed the district and laid it waste. On the 6th of Îlûl (September) the Edessenes pulled down all the convents and inns that were close to the wall, and burned the village of Kĕphar Ṣĕlem †, also called Negbath. They cut down all the hedges of the gardens and parks that were around, and felled the trees which were in them. They brought in the bones of all the martyrs (from the churches) which were around the city; and set up engines on the wall, and tied coverings of haircloth over the battlements ‡. On the 9th of this month Ḳawâd sent a message to Areobindus, that he should either receive into the city his general (*marzĕbân*), or come out to him into the plain, as he wished to conclude a treaty of peace with him. He gave secret orders however to his troops that, if Areobindus allowed them to enter the city, they should turn and seize the gate and entrance §, until he could come and enter after them; and that, if he came forth to them, they should lie in ambush for him and carry him off alive and bring him to him. But Areobindus, because he was afraid to allow them to enter the city, went forth to them outside, without going very far from the city, but (only) as far as the church of S. Sergius. There came to him Bâwî *, who was the *asṭabîd* †, which is, being interpreted, the magister (militum) ‡ of the Persians, and said to Areobindus, "If thou wishest to make peace, give us 10,000 pounds of gold, and make an agreement with us that we shall receive every year the customary sum of money." Areobindus promised to give as much as 7,000 pounds, but they would not accept it, and kept wrangling with him from morning until the ninth hour. And since they found no opportunity for their treachery, on account of the Greek soldiers who were guarding him, and because they were afraid to make war again with Edessa in consequence of what had happened to Naʿmân, they left Areobindus at Edessa, and went to fight against Ḥarrân, whilst they sent all the Arabs to Sĕrûg. But the Rîfite § who was in (command of) Ḥarrân sallied forth secretly from the city, and fell upon them, and slew of them sixty men, and took alive the chief of the Huns. As this was a man of mark, and in great honour with the king of the Persians, he promised the Ḥarrânites that he would not make war upon them, if they would give him up alive; and they were afraid to fight and gave up that Hun, sending along with him as a present to him fifteen hundred rams and other things.

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* In Arabic جُلَّاب, *Jullâb*. It lies to the E. of Edessa, and runs southwards into the Balîkh, receiving the Daiṣân or Ḳara Ḳoyûn from the right a little below Ḥarrân. It is not quite certain whether ܕܡܕ̈ܝܐ really means "of the Medes."

† I.e., "the village of the statue." Its exact site is not known to me, but it must have lain to the E. of the city, not far from the walls.

‡ Martin gives ܟ̈ܬܟܬܐ, both here and in ch. lxxvi, at the end; but in both cases the manuscript has ܟܘ̈ܬܟܘܬܐ, which bears the same relation to ܟܘ̈ܬܟܬܐ that צֶאֱצָאִים does to the root יָצָא. How easily the error could arise, we may see from a manuscript glossary in the India Office, which gives us ܟܘܦܪܐ ܡܢ̈ܟܬܐ بانياس, immediately followed by الشّرافات (*sic*) ܟ̈ܬܟܬܐ, to which a later hand has added on the margin ܟ̈ܬܟܬܐ شُرَف السّور. The Cambridge MS. of Bar-Bahlûl's lexicon exhibits a further corruption, viz. ܟܘ̈ܬܟܬܐ.

§ This would be the ܬܪܥܐ ܪܒܐ or Great Gate, at the S.E. corner of the city.

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* Perhaps, however, ܒܐܘܝ may be identical with the Persian name بُوَيْه, *Buwaih*, well known in later Muḥammadan history.

† ܐܣܛܒܝܕ is the Syriac corruption of the old Persian title *spahpat*, "master of the soldiery", of which the Greeks have made *ἀσπεβέδης*, and the Arabs اِصْبَهْبَذ. See Noeldeke's *Gesch. der Perser* u. s. w., p. 444, with the passages referred to in the Index.

‡ *Μάγιστρος*, *magister*, by itself commonly denotes the majordomo of the palace or chief officer of the royal household, *παλατίου μάγιστρος*, called *μάγιστρος τῶν βασιλικῶν ὀφφικίων*, who was really *τῶν ἐν παλατίῳ ταγμάτων ἀρχηγός*. Here however the term, as explanatory of ܐܣܛܒܝܕ, seems rather to denote the *magister militum* in the East, *στρατηγὸς τῆς ἕω* or *στρατηλάτης 'Ανατολῆς*.

§ The MS. has ܪ̈ܝܦܝܐ, *the Rîfites*, but the context favours the singular ܪܝܦܝܐ, *the Rîfite*. This personage seems to be otherwise unknown. Probably he was an Arab by race, for ܪܻܝܦܳܝܳܐ seems to be = اَلرِّيفِيُّ, an adjective formed from اَلرِّيفُ, *the low-lying, cultivated lands along a river.*

LX. The Persian Arabs, who had been sent to Sĕrûg, went as far as the Euphrates, laying waste and taking captive and plundering all that they could. Patriciolus*, one of the Greek officers, with his son Vitalianus, came at this time from the west to go down to the war; and he was confident and fearless, because he had not as yet been in the neighbourhood of the things that had previously happened. When he crossed the River†, he met one of the Persian officers and fought with him and destroyed all the Persians that were with him. Then he set his face to go to Edessa; but he heard from the fugitives that Ḳawâd had surrounded the city, so he recrossed the river and stopped at Shĕmîshâṭ (Samosata). On the 17th of this month, which was Wednesday, we saw the words of Christ and His promises to Abgâr (see ch. v) really fulfilled. For Ḳawâd collected his whole force, and marched from the river Euphrates, and came and encamped against Edessa. His camp extended from the church of SS. Cosmas and Damianus‡, past all the gardens and the church of S. Sergius§ and the village of Bĕkîn||, as far as the church of the Confessors¶; and its breadth was as far as the steep descent of Ṣerrîn**. This whole host

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* Patricius, the son of Aspar, a Goth. See Lebeau, *op. cit.*, t. vii, p. 354, at the foot. † The Euphrates, הַנָּהָר.

‡ Probably situated outside of the gate of Beth-Shĕmesh, ܬܪܥܐ ܕܒܝܬ ܫܡܫ, at the N.E. corner of the city. See Assemâni, *Bibl. Orient.*, t. i, p. 405, no. lxviii.

§ This church probably lay some distance S.E. of that of SS. Cosmas and Damianus.

|| This village must have been S. or S.E. of the church of S. Sergius. I do not know the correct pronunciation of the name. Assemâni gives ܒܳܟܶܢ *Bochen*, Martin *Bokeïn*, both mere guesses.

¶ See Assemâni, *Bibl. Orient.*, t. i, p. 395, no. xviii. It lay outside of the ܬܪܥܐ ܕܒܝܬ ܩ̈ܕܫܐ, on the heights southwest of the town. This gate was on the south side, west of the Great Gate, close to the Karkhâ of Abgâr.

** Assemâni writes *Soren* ܨܳܪܶܢ, Martin *Tsareïn*, but the name of صِرِّين occurs elsewhere, and we have the analogy of ܨܶܦܳܝܢ, صِفِّين. Professor Hoffmann identifies this ܨܪܢ with *Sürün*, called in some maps *Sermin*, on the right bank of the Germish-chai river, as one goes from the Great Gate to Tellâ and Mâridîn.

without number surrounded Edessa in one day, besides the pickets which it had left on the hills and rising grounds (to the west of the city). In fact the whole plain (to the E. and S.) was full of them. The gates of the city were all standing open, but the Persians were unable to enter it because of the blessing of Christ. On the contrary, fear fell upon them, and they remained at their posts, no one fighting with them, from morning till towards the ninth hour. Then some went forth from the city and fought with them; and they slew many Persians, but of them there fell but one man. Women too were bearing water, and carrying it outside of the wall, that those who were fighting might drink; and little boys were throwing stones with slings. So then a few people who had gone out of the city drove them away and repulsed them far from the wall, for they were not farther off from it than about a bowshot; and they went and encamped beside the village of Ḳubbê *.

LXI. Next day Areobindus too went forth outside of the Great Gate; and while he was standing opposite the Persian army, he sent word to Ḳawâd, saying, "Now thou seest by experience that the city is not thine, nor of Anastasius, but it is the city of Christ, who blessed it, and has withstood thy hosts, so that they cannot become masters of it." Ḳawâd sent word to him, saying, "Give me hostages (ὅμηροι) that ye will not come out after me when I have struck my camp to depart; and send me those men whom ye took yesterday, and the gold which thou didst promise, and I will go far away from the city." Areobindus gave him the count Basil, and the men whom they had taken from him, who were fourteen in number, and made an agreement with him to give him 2000 pounds of gold at [the end] of twelve days. Ḳawâd struck his camp, and went and pitched at

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* The village of Ḳubbê (perhaps identical with the ܕܝܪܐ ܕܩܘ̈ܒܐ, *Bibl. Orient.*, t. ii, p. 109, col. 2, i.e. دَيرُ القِباب, for ܩܘ̈ܒܐ seems to be the plural of קוּבְּתָא, القُبَّة) probably lay southeastwards from Edessa towards Harrân, in which direction Ḳawâd retreated.

Dahbânâ *. He did not, however, wait till the appointed time (προθεσμία), but sent the very next day one of his men, named Hormizd, and ordered him to fetch three hundred pounds of gold. Areobindus summoned to him the grandees of the city, that they might consider how this money could be collected. When they saw that Hormizd had come in haste, they strengthened themselves in reliance on Christ, and took heart and said to Areobindus: "We will not send the money to this false man, because, just as he has gone back from his word, and has not waited till the day came which thou didst appoint for him, so will he go back and deceive when he has got the money. We believe that, if he fights with us, he will be again put to shame, because Christ stands in front of our city." Then Areobindus too took courage and sent to Ḳawâd, saying: "Now we know that thou art no king; for he is not a king who says a word and goes back (from it) and deceives. And if he deceives, he is no king. Therefore, as falsehood is manifest in thee, send me back the count Basil, and do thy worst."

LXII. Then Ḳawâd became furious, and armed the elephants which were with him, and set out, he and all his host, and came again to fight with Edessa, on the 24th of the month of Îlûl (September), a Wednesday. He surrounded the city on all sides, more than on the former occasion, all its gates being open. Areobindus ordered the Greek soldiers not to fight with him, that no falsehood might appear on his part; but some few of the villagers who were in the city went out against him with slings, and smote many of his mail-clad warriors, whilst of themselves not one fell. His legions (λεγεῶνες) were daring enough to try to enter the city; but when they came near its gates, like an upraised mound of earth †, they were humbled and repressed and turned back. Because, however, of the

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* See Lebeau, *op. cit.*, t. iii, p. 65; t. vii, p. 367. The Arabs call it اَلذَّهَبَانَة or اَلذَّهَبَانِيَّة. It lies nearly S. of Edessa, beyond Ḥarrân, on the road to ar-Raḳḳah.

† The comparison seems to be that of the compact mass of shieldbearing warriors in their charge to a moving mound of earth.

swiftness of the charge* of their cavalry, the slingers became mixed up among them; and though the Persians were shooting arrows, and the Huns were brandishing maces, and the Arabs were levelling spears at them, they were unable to harm a single one of them; but like those Philistines who went up against Samson, who, though they were many and armed, were unable to slay him, whilst he, though destitute of weapons, slew a thousand of them with the jaw-bone of an ass, so also the Persians and Huns and Arabs, though they and their horses were falling by the stones which the slingers were throwing, were unable to slay even a single one of them. After they saw that they were able neither to enter the city nor to harm the unarmed men who were mixed up with them, they set fire to the church of S. Sergius and the church of the Confessors and to all the convents that had been left (standing), and to the church of (the village of) Negbath, which the people of the city had spared.

LXIII. When the general (στρατηλάτης) Areobindus saw the zeal of the villagers, and that they were not put to shame, but that (the Divine) help went with them, he summoned all the villagers that were in Edessa next day to the (Great) Church, and gave them three hundred dînârs as a present. Ḳawâd departed from Edessa, and went and pitched on the river Euphrates; and thence he sent ambassadors to the emperor to inform him of his coming. The Arabs that were with him crossed the river westwards, and plundered and laid waste and took captive and burned everything in their way. Some few of the Persian cavalry went to Baṭnân (Batnae), and because its wall was broken down, they could not resist them, but admitted them without fighting and surrendered the town to them.

LXIV. *The year* 815 (A.D. 503—4). When the Greek emperor learned what had happened, he sent his magister† Celer‡ with a large army. When Ḳawâd heard this, he directed his marches along the river Euphrates that he might go and stay in that province of his which is called Bêth Armâyê[*]. When he came nigh Callinîcus (ar-Raḳḳah), he sent thither a general (*marzĕbân*) to fight with them. The dux Timostratus came out against him, and destroyed his whole army and took him alive. When Ḳawâd arrived at the city, he drew up his whole force against it, threatening to rase it and to put all its inhabitants to the sword or carry them off as captives, if they did not give him up to him. The dux was afraid of the vast host of the Persians, and gave him up.

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* Literally "the letting go." In a glossary I find ܫܘܒܩܐ explained by ܫܒܝܩܘܬܐ طلاق, i.e., *divorce*.

† See the note on this word in ch. lix, at p. 50.

‡ Κελέριος, Κέλερ, or Κέλλωρ. See Lebeau, *op. cit.*, t. vii, p. 369.

LXV. When the magister Celerius arrived at Mabbôg, which is on the river Euphrates[†], and saw that Ḳawâd had moved away his camp before him, and moreover that the winter season was come, and that he could not go after him, he called the Greek generals, and rebuked them because they had not hearkened one to another, and assigned them cities in which to winter till the time for campaigning came again.

LXVI. On the 25th of the first Kânûn (December) there came an edict from the emperor that the tax (συντέλεια) should be remitted to all Mesopotamia. The Persians who were in Âmid, when they saw that the Greek army had gone far away from them, opened the gates of the city of Âmid, and went forth and entered where they pleased, and sold to the merchants copper and iron and lead and old clothes and whatever was to be had in it, and established in it a public magazine (ἀπόθετον). When Patricius heard this, he set out from Melitênê (Malaṭia), where he was wintering, and came and pitched against Âmid. All the merchants whom he found carrying down thither grain and oil, and those too who were buying things from thence, he slew. He found also the Persians who were sent by Ḳawâd to convey thither arms and grain and cattle, and destroyed them, and took all that was with them. When Ḳawâd learned this, he sent against him a general (*marzĕbân*) to take vengeance on him. When they came near one another to fight, the Greeks, because of the fear inspired by their former defeat, counselled Patricius to flee, and he hearkened to this. In their haste, not knowing whither they were going, they came upon the river Kallath *; and because it was winter and there was a great flood in it, they were not able to cross it, but every one of them who hastened to cross was drowned in the river with his horse. When Patricius saw this, he exhorted the Greeks, saying: "O men of Greece, let us not put to shame our race and our profession, and flee from our enemies, but let us turn against them, and perhaps we may be a match for them. And if they be too strong for us, it is better to die by the edge of the sword with a good name for valour than to perish like cowards by drowning." Then the Greeks listened to his advice, being constrained by the river; and they turned against the Persians with fury and destroyed them, and took their generals alive. Thereafter they again encamped against Âmid, and Patricius sent and collected unto him artisans from other cities and many of the villagers, and bade them dig in the ground and make a mine beneath the wall, that it might be weakened and fall.

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[*] "The land of the Arameans," the northern part of Babylonia, called by the Arabs سَوَادُ الكُوفَة or the cultivated district of al-Kûfah, in which lay Seleucia and Ktêsiphôn, Kôchê and Mâḥûzâ. See Noeldeke in the *Zeitschrift d. D. M. G.*, Bd xxv, p. 113.

[†] This is not strictly correct. See Noeldeke in the *Zeitschrift d. D. M. G.* Bd xxv, p. 351, note 2.

LXVII. In the month of Âdar (March), when the rest of the Greeks were assembling to go down with the magister, a certain sign was given them from God, that they might be encouraged and be confident of victory. We were informed of this in writing by the people of the church of Zeugma †. That it may not be thought that I say anything on my own authority, or that I have hearkened to and believed a false rumour, I quote the very words of the letter that came to us, which are as follows.

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* The name is pointed ܟ݁ܠܬ in the *Ecclesiastical History* of John of Ephesus, ed. Cureton, p. 416, 14, and ܟ݂ܠܬ݁ in Knös, *Chrestomathia*, p. 79, 6. There can be no doubt that the *Kallath* is the Νυμφίος or Νυμφαῖος ποταμός (the Batman-sû), for ܐܩܦܐ (John of Ephesus, *loc. cit.*) is τὸ 'Ακβάς (Theophylact. Simocatta, *Historiae*, i. 12). Yet the distance seems very great; and, besides, one would rather have expected the Greeks to flee in a westerly or north westerly direction.

† Ζεῦγμα, on the Euphrates, near the modern Bîr or Bîrejik.

LXVIII. "Hearken now to a marvel and a glorious sight, such as hath never been, because this concerns us and you and all the Greeks. For it is a wondrous thing, which it is hard for the understanding of men to believe. But we have seen it with our eyes, and touched it (with our hands), and read it with our lips. Ye ought therefore to believe it without any scruple. On the 19th of Âdâr (March), a Friday, which is the day that our Saviour was slain, a goose laid an egg in the village of ʿÂgâr * in the district of Zeugma, and thereon were written Greek letters, fair and legible, which formed as it were the body of the egg and were raised to the sight and touch, like the letters which monks trace on the eucharistic cups †, so that even the blind could feel their shape. They were thus. A cross was traced on the side of the egg, and going completely round the egg, from it until it came to it again, was written THE GREEKS. And again there was traced another cross, and [going round the egg,] from it until it came to it again, was written SHALL CONQUER. The crosses were traced one above the other, and the words were written one above the other. There was none that saw this marvel, Christian or Jew, who restrained his mouth from uttering praise. But as for the letters which the right hand of God traced in the ovary (of the bird) ‡, we do not dare to imitate them, for they are very beautiful. Whosoever therefore hears it, let him believe it without hesitation." These are the words of the letter of the Zeugmatites §. As for the egg, those in whose village it was laid gave it to Areobindus.

LXIX. The Greeks collected a large army, and went down and encamped beside the city of Râs-ʿain. By Ḳawâd too

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* So Assemâni, *Bibl. Orient.*, t. i, p. 278, col. 2. The word is no longer clearly legible, and might be ʿÂgâd. The vowels of course are doubtful.

† Literally, "the cup of the blessing", supposing ܦܬܕܪܐ ܕܒܘܪܟܬܐ to mean ποτήριον τῆς εὐλογίας = ποτήριον μυστικόν. Martin takes ܦܝܬܕܪܐ, as he writes the word, to represent πιθάριον, meaning thereby, I suppose, πυξίον ἱερόν. This is quite compatible with the meaning of εὐλογία (see Du Cange); but is πιθάριον so used? It must be admitted that the word is not quite legible in the MS., and looks more like ܦܬܪܪܐ than anything else.

‡ Literally, "womb."

§ ܙܘܓܡܛܝܐ is formed from the Greek Ζευγματεύς or Ζευγματίτης. Compare ܩܘܪܣܛܝܐ, Κυρρηστής or Κυρρέστης, from ܩܘܪܘܣ, Κύρρος.

about 10,000 men were sent to go against Patricius. They took up their quarters in Nisîbis, that they might rest there, and they sent their cattle to pasture in the hills of Shîgâr. When the Magister heard this, he sent Timostratus, the dux of Callinîcus, with 6000 cavalry, and he went and fell upon those who were tending the horses and destroyed them, and carried off the horses and sheep and much booty, and returned to the Greek army at Râs-ʿain. Then they all set out in a body, and went and encamped against the city of Âmid beside Patricius.

LXX. In the month of Îyâr (May) Calliopius the Aleppine became hyparch[*]. He came and settled at Edessa, and gave the Edessenes wheat to make bread for the soldiers (βουκελλάτον) at their own expense. They baked at this time 850,000 modii of wheat. Appion went to Alexandria, that he might make soldiers' bread there also and send a supply.

LXXI. As soon as Patricius had got under the wall of Âmid by means of the mine which he had dug, he propped it up with beams and set fire to them, whereby the outer face of the wall was loosened and fell down, but the inner part remained standing. He then thought of digging on by that mine and entering the city. When they had carried the excavation through, and the Greeks had begun to ascend, a woman of Âmid saw them and cried out suddenly for joy, "The Greeks are entering the city!" The Persians heard her, and ran at the first who came up and stabbed him. After him there came up a Goth, whose name was Ald[†], who had been made tribune[‡] at Ḥarrân, and he stabbed three of those Persians. Not another one of the Greeks came up after him, because the Persians had perceived them. When Ald saw that no one was coming up, he became afraid and turned back; but he thought that he would take down with him the dead body of the Greek

[*] See p. 44, note ‡.

[†] I am not at all sure that I have called the Gothic warrior by his right name. The Syriac letters give us only *Ald*, *Eld* or *Ild*, which might be *Aldo*, *Haldo* (Förstemann, *Altdeutsches Namenbuch*, Bd i, col. 45); or *Helido*, *Allido* (ibid., col. 597); or *Hildi*, *Hildo* (ibid., col. 665). The well known name of *Alatheus*, *Alotheus*, or *Allothus* (ibid., col. 41), would probably have been spelled by our author with a soft *t*, viz. ܐܠܬ.

[‡] Τριβοῦνος = χιλίαρχος. See Du Cange.

who had fallen, that the Persians might not insult it. As he was dragging away the dead body and going down into the mouth of the mine, the Persians smote him too and wounded him; and they directed thither the water from a large well that was near to it, and drowned four of the mail-clad Greeks who were about to come up. The rest fled and escaped thence. The Persians collected stones from within the city and blocked up the mine, and piled up a great quantity of earth over it, and all of them kept watch carefully round it, lest it should be excavated at some other spot. They dug ditches * within along the whole wall all round, and filled them with water, so that, if the Greeks should make another mine, the water might trickle into it, and it so become known. When Patricius heard this from a deserter who had come down to him, he gave up constructing mines.

LXXII. One day, when the whole Greek army was still and quiet, fighting was stirred up on this wise. A boy was feeding the camels and asses; and an ass, as it grazed, walked gradually close up to the wall. The boy was afraid to go in and fetch it; and one of the Persians, when he saw it, descended by a rope from the wall, and was going to cut it in pieces and carry it up to be food for them, for there was no meat at all inside the city. But one of the Greek soldiers, a Galilaean by race, drew his sword, and took his shield in his left hand, and ran at the Persian to kill him. As he had come close up to the wall, those who were standing on the wall threw down a large stone and crushed the Galilaean; and the Persian began to ascend to his place by the rope. When he had got halfway up the wall, one of the Greek officers drew nigh, with two shield-bearers walking before him, and shot an arrow from between them, and struck the Persian, and laid him beside the Galilaean. A shout went up from both sides, and because of this they became excited and rose up to fight. All the Greek troops surrounded the city in a dense mass, and there fell of them forty men, while one hundred and fifty were wounded. Of the Persians who were on the wall only nine were seen to be killed, and a few were wounded; for it was difficult to fight with them, the more so as they were on the top of the wall, because they had made for

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* *φόσσαι*. See p. 41, note *.

themselves small houses all along the wall, and they were standing within them and fighting, and could not be seen by those who were without.

LXXIII. The Magister and the generals then thought that it was not fitting for them to fight with them, because victory did not depend for the Greeks upon the slaying of these, seeing that they had to carry on war against the whole of the Persians; and if Ḳawâd were to be defeated, these would have to surrender or to perish in their prison. Therefore they gave orders that no one should fight with them, lest by reason of those who were slain or wounded among the Greeks, a great part of the army should disperse out of fear.

LXXIV. In the month of Khazîrân (June), Constantine, who had gone over to the Persians (see ch. xlviii), after he saw that their cause did not prosper, fled from them, he and two women of rank from Âmid, who had been given to him (as wives) by the Persian king. For fourteen days he travelled night and day through the uninhabited desert with a few followers; and when he reached an inhabited spot, he made himself known to the Greek Arabs, and they took him and brought him to the fort * which is called Shûrâ †, and thence they sent him to Edessa. When the emperor heard of his arrival (there), he sent for him (to Constantinople); and when he had come up to him, he ordered one of the bishops to ordain him priest, and bade him go and dwell in the city of Nicaea, and not come into his presence nor meddle with affairs (of state).

LXXV. As Ḳawâd, when he took Âmid, had gone into its public bath (*δημόσιον*) and experienced the benefit of bathing, he gave orders, as soon as he went down to his own country, that baths (*βαλανεῖα*) should be built in all the towns of the Persian territory. ʿAdîd* the Arab, who was under the rule of the Persians, surrendered with all his troops and became subject to the Greeks. Again, in the month of Tammûz (July), the Greeks fought with the Persians who were in Âmid, and Gainas †, the dux of Arabia ‡, smote many of them with arrows. When the day became hot, his armour got too warm for him, and he loosened the belt of his mail a little; whereupon they shot from Âmid arrows from the ballistae, and smote him, and he died. When the Magister saw that he suffered harm by sitting before Âmid, he took his army and went down to the Persian territory, leaving Patricius at Âmid. Areobindus too took his army and entered Persian Armenia; and they destroyed of the Armenians and Persians 10,000 men, and took captive 30,000 women and children, and plundered and burned many villages. When they came back to return to Âmid, they brought 120,000 sheep and oxen and horses. As they were passing by Nisîbis, the Greeks lay in ambush, and the few whose charge it was drove them past the city. When a certain general (*marzĕbân*) who was there saw that they were few in number, he armed his troops and sallied forth to take them from them. They pretended to flee, and the Persians took courage and pursued them. When they had gone a long way from their supports, the Greeks arose from the ambush and destroyed them, and not one of them escaped. They were about 7000 men. Mushleḳ (Mushegh) the Armenian, who was under the Persians, surrendered with his whole force and became subject to the Greeks.

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* The Latin word *castrum* remained appended to many Syrian names in the form of ܩܣܛܪܐ or ܩܨܛܪܐ, (whence the Arabic قَصْر), like *caster*, *cester*, *chester*, in our own country.

† When we last heard of this traitor, he was at Nisîbis (ch. lv). He probably fled thence, and crossed the desert in a southwesterly direction till he approached the Euphrates near Σοῦρα, or τὸ Σούρων πόλισμα, now *Sûriyeh*, above ar-Raḳḳah. There seems to be no reason for believing him to have been shut up in Âmid, as Lebeau thinks (*op. cit.*, t. vii, p. 372), following Assemâni (*Bibl. Orient.*, t. i, p. 279, col. 1).

LXXVI. *The year* 816 (A.D. 504—5). The fugitives and those who had escaped the sword, that were left in Âmid of its inhabitants, were in sore trouble and distress from famine. The Persians were afraid of them lest they should give up the city to the Greeks; and they bound all the men that were there, and threw them into the amphitheatre (*κυνήγιον*), and there they perished of hunger and of endless bonds. But to the women they gave part of their food, because they used them to satisfy their lust, and because they had need of them to grind and bake for them. When, however, food became scarce, they neglected them, and left them without sustenance. For none of them received more than one handful of barley daily during this year; whilst of meat, or wine, or any other article of food, they had absolutely none at all. And because they were very much afraid of the Greeks, they never stirred from their posts, but made for themselves small furnaces upon the wall, and brought up handmills, and ground that handful of barley where they were, and baked and ate it. They also brought up large kneading-troughs, and placed them between the battlements, and filled them with earth, and sowed in them vegetables, and whatever grew in them they ate.

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* The name is uncertain, but the MS. has ܥܕܝܕ, not ܗܕܝܕ, as Assemâni read, *Bibl. Orient.*, t. i, p. 279. This cannot be the successor to Naʿmân, of whose appointment by Ḳawâd we were informed in ch. lviii, but only the shaikh of some tribe.

† ܓܝܢܣ. Probably Γαϊνᾶς or Γαινάς, rather than Γενναῖος.

‡ Meaning the district around Damascus.

LXXVII. In narrating what the women of the place did, I may perhaps not be believed by those who come after us, (but) at the present day there is no one of those who care to learn things that has not heard all that was done, even though he be at a great distance from us. Many women then met and conspired together, and used to go forth by stealth into the streets of the city in the evening or morning; and whomsoever they met, woman or child or man, for whom they were a match, they used to carry him by force into a house and kill and eat him, either boiled or roasted. When this was betrayed by the smell of the roasting, and the thing became known to the general (*marzĕbân*) who was there (in command), he made an example of many of them and put them to death, and told the rest with threats that they should not do this again nor kill any one. He gave them leave however to eat those that were dead, and this they did openly, eating the flesh of dead men; and the rest of them were picking up shoes and old soles and other nasty things from the streets and courtyards, and eating them. To the Greek troops however nought was lacking, but everything was supplied to them in its season, and came down with great care by the order of the emperor. Indeed the things that were sold in their camps were more abundant than in the cities.

whether meat or drink or shoes or clothing. All the cities were baking soldiers' bread (βουκελλάτον) by their bakers, and sending it to them, especially the Edessenes; for the citizens baked in their houses this year too, by order of Calliopius the hyparch, 630,000 modii, besides what the villagers baked throughout the whole district (χώρα), and the bakers, both strangers (ξένιοι) and natives.

LXXVIII. This year Mâr Peter the bishop went up again to the emperor to ask him to remit the tax (συντέλεια). The emperor answered him harshly, and rebuked him for having neglected the charge of the poor at a time like this and having come up to him (at Constantinople); for he said that God himself would have put it into his heart, if it had been right, without any one persuading him, to do a favour to the blessed city (of Edessa). Whilst the bishop was still there, however, the emperor sent the remission for all Mesopotamia by the hands of another, without his being aware of it. To the district of Mabbôg also he remitted one-third of the tax.

LXXIX. The Greek generals who were encamped by Âmid were going down on forays into the Persian territory, plundering and taking captive and destroying, and the Persians migrated before them, and crossed the Tigris. They found there the Persian cavalry, who were gathered together to come against the Greeks, and so they took heart against them, and halted on the farther bank of the Tigris. The Greeks crossed after them, and destroyed all the Persian cavalry, who were about 10,000 men, and plundered the property of all the fugitives. They burned many villages, and killed every male that was in them from twelve years old and upwards, but the women and children they took prisoners. For the Magister had thus commanded all the generals, that if any one of the Greeks was found saving a male from twelve years old and upwards, he should be put to death in his stead; and whatsoever village they entered, that they should not leave a single house standing in it. For this reason he set apart some stalwart men of the Greeks, and many villagers that accompanied them as they went down; and after the roofs were burned and the fire was gone out, they used to pull down the walls too. They also cut down and destroyed the vines and olives and all the trees.

The Greek Arabs too crossed the Tigris in front of them, and plundered and took captive and destroyed all that they found in the Persian territory. As I know thou studiest everything with great care, thy holiness must be well aware of this, that to the Arabs on both sides this war was a source of much profit, and they wrought their will upon both kingdoms.

LXXX. When Ḳawâd saw that the Greeks were ravaging the country, and that there was no one to oppose them, he wished to go and meet them. For this reason he sent an Asṭabîd * to the Magister to speak of peace, having with him an army of about 20,000 men. He sent all the men of note whom he had led captive from Âmid, and Peter, whom he had brought from Ashparîn (see ch. lvii), and Basil, whom he had taken from Edessa as a hostage (see ch. lxi). He sent also the dead body of the dux Olympius (see ch. li), who had gone down to him on an embassy and died, sealed up in a coffin (γλωσσόκομον), to show that he had not died by any other than a natural death, whereof his servants and those who came down with him were witnesses. The Magister received them, and sent them to Edessa, with the exception of the governor of Âmid and the count Peter; for he was very angry and provoked, and wanted to put them to death, saying that by their remissness the places which they guarded had been betrayed, and the Persians themselves testified that the wall of Âmid was impregnable. The Asṭabîd was begging and imploring of him to give him the Persians who were shut up in Âmid in place of those whom he had brought to him; because, though they were holding out from fear, yet they were in great distress through hunger. But the Magister said, "Do not mention the subject of these to me, because they are shut up in our city, and they are our slaves." The Asṭabîd says to him, "Well then, allow me to send them food, for it is unseemly for thee that thy slaves should die of hunger; for whenever thou pleasest, it is easy for thee to kill them." He says to him, "Send it." The Asṭabîd says, "Do thou swear unto me, and all thy generals and officers that are with thee, that no one shall kill those whom I send." They all

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* See p. 50, note †.

took the oath, save the dux Nonnosus *, who was not with them by preconcerted arrangement, for the Magister had left him behind on purpose, so that, if there should be any oath taken, he might not be bound by it. The Asṭabîd therefore sent three hundred camels laden with sacks of bread, in the middle of which were placed arrows. Nonnosus fell upon them and took them from them, and slew those who were with them. When the Asṭabîd complained of this, and asked the Magister to punish the man who had done it, the Magister said to him, "I cannot find out who has done this, because of the great size of the army that is with me; but if thou knowest who it is, and hast strength to take vengeance on him, I will not hinder thee." The Asṭabîd however was afraid to do this, and kept asking for peace.

LXXXI. When many days had passed after his asking (for peace), great cold set in, with much snow and ice, and the Greeks left their camps, one by one. Each man carried off what booty he had got, and set out to convey it to his own place. Those who remained and did not go to their homes, went into Tellâ and Râs-ʿain and Edessa, to shelter themselves from the cold. When the Asṭabîd saw that the Greeks had become remiss and could not withstand the cold, he sent word to the Magister, saying, "Either make peace, and let the Persians go forth from Âmid, or accept war." The Magister commanded the count Justin to reassemble the army, but he was unable. When he saw that the greater part of the Greeks were dispersed and had left him, he made peace and let the Persians come out from Âmid on these terms, that, if the peace which they had concluded pleased the two soverains (Anastasius and Ḳawâd), and they set their seal to what they had done, (it should stand); but if not, the war should go on between them. When the Greek emperor learned these things, he gave orders that a public magazine (*ἀπόθετον*) should be established in every city, but especially at Âmid, with the view of putting an end to hostility and drawing closer the bonds of peace. He also sent gifts and presents to Ḳawâd by the hand of a man named Leôn, and a service for his table, all the pieces of which were of gold.

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* The manuscript appears to have ܢܘܢܢܘܣ, and not, as Martin has given, ܝܘܢܢܘܣ. This latter is certainly not a common form of the name *John*, and our author elsewhere uses ܝܘܚܢܢ. I have followed Assemâni in representing ܢܘܢܢܘܣ by Νόννοσος, but it might possibly be Νόννειος or Νώνιος, Nonius.

LXXXII. How much the Edessenes suffered, who conveyed corn down to Âmid, no man knows but those who were actually engaged in the work; for the greater part of them died by the way, themselves and their cattle.

504-505 LXXXIII. The excellent John, bishop of Âmid [*], went to his rest before the Persians laid siege to it; and its clergy (κλῆρος) went up to the holy and God-loving, the adorned with all divine beauties, the strenuous and illustrious Mâr Flavian [†], patriarch (πατριάρχης) of Antioch, to ask him to appoint a bishop for them. He treated them with great honour during the whole time that they stayed there. Afterwards, when the excellent Nonnus, priest and steward of the church of Âmid, escaped from captivity, the clergy (κληρικοί) asked the patriarch and he made him their bishop [‡]. When the excellent Nonnus had been ordained bishop, he sent his suffragan (χωρεπίσκοπος) Thomas to Constantinople, to fetch the Âmidenes who were there and to ask a donation from the emperor. Those who were there conspired with him, and asked the emperor that Thomas himself might be their bishop. The emperor granted their prayer, and sent word to the patriarch not to constrain them. The emperor also gave them the governor whom they asked for. The emperor and the patriarch gave presents to the church of Âmid, and a large sum of money to be distributed among the poor. For this reason there flocked thither all those who were wandering about in other places, and they were carrying forth the corpses of the dead every day out of Âmid, and were then receiving what was appointed for them.

LXXXIV. Urbicius (Οὐρβίκιος), the emperor's minister, who had bestowed large gifts in the district of Jerusalem and in other places, went down thither also, and gave there a dînâr a piece (to the inhabitants). He returned thence to Edessa, where he gave to every woman who chose to take it a trimêsion *, and to every child a dirham (*zûzâ*). Nearly all the women took it, both those that were needy and those that were not.

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[*] See Le Quien, *Oriens Christ.*, t. ii, col. 992.

[†] Flavian II. See Le Quien, *loc. cit.*, col. 729.

[‡] See Le Quien, *loc. cit.*, col. 992.

LXXXV. In this same year, after the fighting had ceased, the wild beasts became very ferocious against us. In consequence of the great number of dead bodies of those who had fallen in these battles, they had acquired a taste for eating human flesh; and when the bodies of the slain rotted and disappeared, the wild beasts entered the villages and carried off children and devoured them. They also fell upon single men on the roads and killed them. At last they became so afraid that, at the time of threshing, not a man in the whole district would pass the night in his threshingfloor without a hut (to shelter him), for fear of the beasts of prey. But by the help of our Lord, who is always careful for us and delivers us from all trials by His mercy, some of them fell by the hands of the villagers, who stabbed them, and sent their dead carcases to Edessa; and others were caught by huntsmen, who bound them and brought them (thither) alive, so that every one saw them and praised God, who has said †, "The fear of you and the dread of you I will put upon every beast of the earth." For although, because of our sins, war and famine and pestilence and captivity and noxious beasts and other chastisements, written and unwritten, were sent upon us, yet by His grace we have been delivered from them all.

LXXXVI. Me too, a feeble man, He hath strengthened because of His mercy, through thy prayers, that I should write to the best of my ability some of the things that have happened, as a reminder to those who endured them, and for the instruction of those who shall come after us, that, if they please, they may be enabled to become wise through these few things which I have written. For the things that I have omitted are far more than those which I have recorded; and indeed I said from the beginning that I was not able to recount them all; because the sufferings which each individual alone endured, if they were written down, would form long narratives, for which a big book would not suffice. And thou must know from what others have written, that those too who came to our aid under the name of deliverers, both when going down and when coming up, plundered us almost as much as enemies *. Many poor people they turned out of their beds and slept in them, whilst their owners lay on the ground in cold weather. Others they drove out of their own houses, and went in and dwelt in them. The cattle of some they carried off by force as if it were spoil of war; the clothes of others they stripped off their persons and took away. Some they beat violently for a mere trifle; with others they quarrelled in the streets and reviled them for a small cause. They openly plundered every one's little stock of provisions, and the stores that some had laid up in the villages and cities. Many they fell upon in the highways. Because the houses and inns of the city (of Edessa) were not sufficient for them, they lodged with the artisans in their shops. Before the eyes of every one they illused the women in the streets and houses. From old women, widows and poor, they took oil, wood, salt, and other things, for their own expenses; and they kept them from their own work to wait upon them. In short, they harassed every one, both great and small, and there was not a person left who did not suffer some harm from them. Even the nobles of the land, who were set to keep them in order and to give them their billets, stretched out their hands for bribes; and as they took them from every one, they spared nobody, but after a few days sent other soldiers to those upon whom they had quartered them in the first instance. They were billeted even upon the priests and deacons, though these had a letter (*σάκρα*) from the emperor exempting them therefrom. But why need I weary myself in setting forth many things, which even those who are greater than I are unable to recount?

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* Τριμήσιον, *τριμίσιον*, *tremissis*, the third of an *aureus*.

† Genesis, ch. ix. 2.

LXXXVII. After he had recrossed the river Euphrates westwards, the Magister went to the emperor (at Constantinople); and Areobindus went to Antioch, Patricius to Melitênê (Malaṭia), Pharazmân to Apameia (Fâmiyah), Theodore to Darmĕsûk (Damascus), and Calliopius to Mabbôg (Menbij). So there was a little breathing-space at Edessa, and the few people that remained in it were glad. Eulogius the governor was busying himself in rebuilding the town; and the emperor [gave him] two hundred pounds (of gold) for the expenses of the building. He rebuilt and restored the [whole] outer wall that goes round the city. He also restored and repaired the two aqueducts (ἀγωγοί) that come in from the village of Tell-Zĕmâ and from Maudad *; and rebuilt and finished the public bath that fell down (see ch. xxx). He likewise repaired his own palace (πραιτώριον), and built a great deal throughout the whole city. The emperor too gave the bishop twenty pounds (of gold) for the expenses of repairing the wall; and the minister Urbicius gave him ten pounds to build a church to the blessed Mary. But the oil which had been supplied to the churches and convents from the public oilstore, amounting to 6800 *ḳesṭê* † (per annum), the governor took away from them, and ordered it to be used for burning in the porticoes of the city. The vergers (παραμονάριοι) besought him much regarding it, but he would not listen to them. That he might not be thought, however, to despise the churches built for God, he gave of his own property to every church two hundred *ḳesṭê*. Up to this year wheat had been sold at the rate of four modii for a dînâr, and barley six modii, and wine two measures; but after the new harvest wheat was sold at the rate of six modii for a dînâr, and barley ten modii.

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* The description of the Gothic mercenaries in this and the following chapters is not without its peculiar interest and value.

LXXXVIII. The Persian Arabs were never at peace or rest, but they crossed over into the Greek territory, without the Persians, and took captive (the people of) two villages. When the general (*marzĕbân*) of the Persians, who was at Nisîbis, learned this, he took their shaikhs and put them to death. The Greek Arabs too crossed over without orders into the Persian territory, and took captive (the people of) a hamlet. When the Magister heard this, for he had gone down at the end of this year to Apameia, he sent (orders) to Timostratus, the dux of Callinîcus, and he seized five of their shaikhs, two of whom he slew with the sword and impaled the other three. Pharazmân set out from Apameia after the Magister had gone down thither, and came and stayed at Edessa, and he received authority from the emperor to become general in place of Hypatius.

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* Both these villages evidently lay to the N. of Edessa. The Germish-Chai rises, two or three hours' journey from the city, near a place called Burac or Berik, a little south of which are the remains of the arches of an ancient aqueduct, which entered Edessa on the north side, somewhere near the Gate of Beth-Shĕmesh. In the neighbourhood of Burac, therefore, Professor G. Hoffmann places Maudad (Modad) and Tell-Zĕmâ; though for the latter another locality may, he thinks, be possibly found. In the valley of the Râs-al-ʿain Chai, near a place called Jurbân, Julbân, or Julmân, the ruins of another ancient aqueduct have been seen, and in this neighbourhood, a little way south of Dagouly or Tagula, Pococke mentions a place named *Zoumey*, which may perhaps be identical with Tell-Zĕmâ.

† Say *quarts*.

LXXXIX. The wall of Baṭnân-ḳasṭrâ *, in Sĕrûg, which was all out of repair and breached, was rebuilt and renovated by the care of Eulogius, the governor of Edessa. The excellent priest Aedesius plated with copper the doors of the men's aisle in the (Great) Church of Edessa.

XC. *The year* 817 (A.D. 505—6). The generals of the Greek army informed the emperor that the troops suffered great harm from their not having any (fortified) town situated on the border. For whenever the Greeks went forth from Tellâ or Âmid to go about on expeditions among the Arabs, they were in constant fear, whenever they halted, of the treachery of enemies; and if it happened that they fell in with a larger force than their own, and thought of turning back, they had to endure great fatigue, because there was no town near them in which they could find shelter. For this reason the emperor gave orders that a wall should be built for the village of Dârâ, which is situated on the frontier. They selected workmen from all Syria (for this task), and they went down thither and were building it; and the Persians were sallying forth from Nisîbis and forcing them to stop. On this account Pharazmân set out from Edessa, and went down and dwelt at Âmid, whence he used to go forth to those who were building and to give them aid †. He also used to make great hunts after the wild beasts, especially the wild boars, which had become numerous there after the country was laid waste. He used to catch more than forty of these in one day; and as a proof of his skill he even sent some of them to Edessa, both alive and dead.

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* See p. 60, note *.

† See the note on the Syriac text.

XCI. The excellent Sergius*, bishop of Bîrtâ-ḳasṭra†, which is situated beside us on the river Euphrates, began likewise to build a wall to his town; and the emperor gave him no small sum of money for his expenses. The Magister also gave orders that a wall should be built to Eurôpus‡, which is situated to the west of the River in the prefecture (ἐπαρχία) of Mabbôg; and the people of the place worked at it as best they could.

XCII. After Pharazmân went down to Âmid, the dux Romanus came in his place, and settled at Edessa with his troops, and bestowed large alms upon the poor. The emperor added in this year to all his former good deeds, and sent a remission of the tax to the whole of Mesopotamia, whereat all the landed proprietors rejoiced and praised the emperor.

XCIII. But the common people were murmuring, and crying out and saying, "The Goths ought not to be billeted upon us, but upon the landed proprietors, because they have been benefited by this remission." The prefect (ὕπαρχος) gave orders that their request should be granted. When this began to be done, all the grandees of the city assembled unto the dux Romanus and asked of him, saying, "Let your highness give orders what each of these Goths should receive by the month, lest, when they enter the houses of wealthy people, they plunder them as they have plundered the common people." He granted their request, and ordered that they should receive an *espâda* § of oil per month, and two hundred pounds of wood, and a bed and bedding between each two of them.

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* See Le Quien, *Oriens Christ.*, t. ii, col. 987.

† The expression "situated *beside us* on the river Euphrates" seems to make it almost certain that this Bîrtâ-ḳasṭrâ is identical with the modern Bîr or Bîrejiḳ. Compare ch. lxiii.

‡ Εὐρωπός or 'Ωρωπός, ܐܝܪܦܘܣ, جِرْبَاس, or in the Arabic plural جَرَابِيس, *Jerâbîs* (*Jerabolus* is a blunder of Maundrell's). See Hoffmann, *Auszüge aus syrischen Akten persischer Märtyrer* in the *Abhandlungen für d. Kunde d. Morgenlandes*, Bd vii, 3, p. 161.

§ Neither the exact form nor meaning of this word is quite certain, for besides ܐܶܣܦܳܕܳܐ we find ܐܶܣܦܳܕܐ and ܐܷܣܦܳܕ̈ܐ in the native dictionaries (see Payne Smith's *Thesaurus*). In Hoffmann's *Bar 'Alî*, no. 1031, it is explained to mean "a leaden vessel in which one cools wine or water, also called ܦܠܚܬܐ;

XCIV. When the Goths heard this order, they ran to attack the dux Romanus in the house of the family of Barsâ * and to kill him. As they were ascending the stairs of his lodging, he heard the sound of their tumult and uproar, and perceived what they wanted to do. He quickly put on his armour, and took up his weapons, and drew his sword, and stood at the upper door of the house in which he lodged. He did not however kill any one of the Goths, but (merely) kept brandishing his sword and hindering the first that came up from forcing their way in upon him. Those who were below were in their anger compelling those who were above them to ascend and force their way in upon him. Thus a great many people occupied the stairs of the house, as thy holiness well knoweth. When therefore the first who had gone up were unable to get in, because of their fear of the sword, and those behind were pressing upon them, many men occupied the stairs; and because of the weight they broke and fell upon them. A few of them were killed, but many had their limbs broken and were maimed, so that they could not be cured again. When Romanus had found an opportunity because of this accident, he fled upon the roof from one house to another and made his escape; but he said nothing more to them, and for this reason they remained where they were billeted, behaving exactly as they pleased, for there was none to check them or restrain or admonish them.

XCV. Our bishop Mâr Peter was very dangerously ill all this year. In the month of Nîsân (April) the distress became again much greater in our city; for the Magister collected his whole army, and arose to go down to the Persian territory to make and renew with them a treaty of peace. When he entered Edessa, ambassadors from the Persians came to him and informed him that the Asṭabîd who had come to meet him and conclude a peace with him was dead; and they begged of him and said that, if he came down for peace, he

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a رَصَاصِيَّةٌ or leaden vessel with a wide top." Martin gives from a Paris MS., ܐܣܦܩ̈ܐ ܕܡܫܚܐ فِيلَا زَيْت, *i.e.*, "two φιάλαι of olive oil."

* There was a bishop of Edessa of this name. See Assemâni, *Bibl. Orient.*, t. i, pp. 396 and 398.

ought not to go beyond Edessa until another Asṭabîd should be sent by the Persian king. He granted their request and stayed at Edessa for five months. And because the city was not sufficient for the Goths who were with him, they were quartered also in the villages, and likewise in all the convents, large and small, that were around the city. Not even those who lived in solitude were allowed to dwell in the quiet which they loved, because upon them too they were quartered in their convents.

XCVI. Because they did not live at their own expense from the very first day they came, they became so gluttonous in their eating and drinking, that some of them, who had regaled themselves on the tops of the houses, went forth by night, quite stupefied with too much wine, and stepped out into empty space, and fell headlong down, and so departed this life by an evil end. Others, as they were sitting and drinking, sank into slumber, and fell from the housetops, and died on the spot. Others again suffered agonies on their beds from eating too much. Some poured boiling water into the ears of those who waited upon them for trifling faults. Others went into a garden to take vegetables, and when the gardener arose to prevent them from taking them, they slew him with an arrow, and his blood was not avenged. Others still, as their wickedness increased and there was no one to check them, since those on whom they were quartered behaved with great discretion and did everything exactly as they wished, because they gave them no opportunity for doing them harm, were overcome by their own rage and slew one another. That there were among them others who lived decently is not concealed from thy knowledge; for it is impossible that in a large army like this there should not be some such persons found. The wickedness of the bad, however, went so far in evildoing that those too who were illdisposed among the Edessenes dared to do something unseemly; for they wrote down on sheets of paper (χάρτης) complaints against the Magister, and fastened them up secretly in the customary places of the city (for public notices). When he heard this, he was not angered, as he well might have been, neither did he make any search after those who had done this, nor think of doing any harm to the city, because of his good nature; but he used all the diligence possible to quit Edessa with haste and speed.

XCVII. *The year* 818 (A.D. 506—7)*. The Magister therefore took his whole army, and went down to the border. And there came to him a Persian ambassador to the town of Dârâ, bringing with him hostages, who had been sent by the Asṭabîd; and they also asked him, saying that, if he wished to make peace, he too ought to send hostages (ὅμηροι) in place of those whom he had received, and afterwards both parties would draw nigh to one another in friendship, and they would meet one another with five hundred horsemen apiece unarmed, and then they would sit in council, and would do what was fitting. He agreed to do what they asked, and sent hostages, and went unarmed to meet the Asṭabîd on the day appointed. But because he was afraid lest the Persians should commit some treachery against him, he drew up the whole Greek army opposite them under arms, and gave them a sign, and ordered them, if they saw that sign, to come to him quickly. When the Asṭabîd too was come to meet him, and the Greeks and all the generals who were with them had seated themselves in council, one of the Greek soldiers gave good heed and perceived that all those who had come with the Asṭabîd wore armour under their clothes. He made this known to the general Pharazmân and the dux Timostratus, and they displayed that signal to the troops, whereupon they at once set up a shout and came to them, and took prisoners the Asṭabîd and those who were with him among them. The troops that were in the Persian camp, when they learned that the Asṭabîd and his companions were taken prisoners, fled for fear of them, and entered Nisîbis. The Greeks wished to take the Asṭabîd and to kill those who were with him; but the Magister begged them not to give an occasion for war and to drive away (all hopes of) peace. With difficulty did they consent, but at last they hearkened to him, and let the Asṭabîd and his companions depart from among them, without having done them any hurt; for even when victorious, the Greek generals were gentle. When the Asṭabîd went to his camp, and saw that the Persians had retired into Nisîbis, he was afraid to remain alone, and went in also to join them. He tried to force them to go out of the city with him, but they were unwilling to go out for fear.

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* In the MS. there is a marginal note, no longer distinctly legible: "In this year died the holy Mâr Shîlâ (Silas) of the village of B......."

In order that their fear might not become evident to the Greeks, the Asṭabîd sent and fetched his daughter to Nisîbis, and according to Persian custom took her to wife. When the Magister sent him a message to say, "No man will harm thee, even if thou comest forth alone", he returned for answer, "It is not out of fear that I do not go forth, but in order that the days of the wedding-feast may be fulfilled." Although the Magister knew the whole thing quite well, he passed it over just as if he did not.

XCVIII. And some days after, when the Asṭabîd came out to him, he gave up, for love of peace, all the things which he had determined to require of the Persians, and made a covenant with them, and concluded peace. They drew up documents between them, and appointed a fixed time, during which they were not to make war with one another; and all the armies were glad and rejoiced in the peace that was made.

XCIX. While they were still there on the frontier, Celerius the magister and Calliopius received a letter from the emperor Anastasius, which was full of care and compassion for the whole region of Mesopotamia; and thus he wrote to them, that, if they thought that the tax (συντέλεια) ought to be remitted, they had full power to remit it without delay. They decided that the whole tax should be remitted to the district of Âmid, and the half of it to that of Edessa, and they sent and made this known in Edessa. And after a little while they sent another letter with the news of the peace.

C. On the 28th of the month of the latter Teshrî (November A.D. 506), he took his whole army and came up from the border. When he arrived at Edessa, the Magister had a mind not to enter it, because of their murmuring against him (see ch. xcvi). But the blessed Bar-hadad, bishop of Tellâ *, begged him not to allow resentment to get the better of him, nor to leave behind the feeling of vexation or annoyance in any one's mind. He readily acceded to his request; and all the Edessenes too came forth with much alacrity to meet him, carrying wax tapers (κηρίωνες), both young and old. All the clergy (κληρικοί) likewise, and the members of religious orders, and the monks, came out with them; and they entered the city with great rejoicing. He sent on all his troops the very same day to con-

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* See p. 48, note *.

tinue their march; but he himself remained for three days, and gave the governor two hundred dînârs to distribute in presents. And the people of the city, rejoicing in the peace that was made, and exulting in the immunity which they would henceforth enjoy from the distress in which they now were, and dancing for joy at the hope of the good things which they expected to arrive, and lauding God, who in His goodness and mercy had cast peace over the two kingdoms, escorted him as he set forth with songs of praise that befitted him and him who had sent him*.

CI. *If this emperor appears in a different aspect towards the end of his life, let no one be offended at his praises, but let him remember the things that Solomon did at the close of his life* †. These few things out of many I have written to the best of my ability unto thy charity, unwillingly and yet willingly. Unwillingly, on the one hand, in order that I might not weary the wise friend who knows these things better than I do. Willingly, on the other hand, for the sake of obeying thy command. Now therefore I beg of thee that thou too wouldest fulfil the promise contained in thy letter (see ch. i) to offer up prayer constantly on behalf of me a sinner. For now that I have learned thy wish, it shall be my greatest care, and whatever happens in the times that are coming and is worthy of record, I will write it down and send it to thee my father, if I remain alive. Let us therefore pray from this place, and thou my father from yonder, and all the children of men everywhere, that history may speak of the great change that is going to take place in the world; and just as we have been unable to describe the wants of these evil times as they really were, because of the abundance of their afflictions, so also may we be unable to tell of those that are coming, because of the multitude of their blessings. And may our words be too feeble to speak of the happy life of our fellow-citizens, and of the calm and peace that shall reign throughout the world, and of the great plenty that there shall be, and of the superabundance of the harvest of the blessing of God, who hath said ‡, "The former troubles shall be forgotten and shall be hidden from before us." To Him be glory for ever and ever, Amen.

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* That befitted Celer and his master the emperor.

† This sentence is no doubt a later addition, probably from the pen of Dionysius of Tell-Maḥrê.

‡ Isaiah, ch. lxv. 16.

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Famine and pestilence at Edessa, 29 sqq.

Fâmiyah. See Apameia.

Festival celebrated on the 17th of Îyâr (May) at Edessa, 18, 20, 23; suppressed by Anastasius, A.D. 502, 35.

Flavian, patriarch of Antioch, 66.

Fog at Edessa, A.D. 499, 26.

Funerals, how conducted at Edessa during the plague, 33.

Gainas, dux of Arabia, killed, 61.

Gallâb, or Jullâb, the river, 49.

Gate of the Arches, or Tombs, at Edessa, 18, 20.

Gate, the Great, at Edessa, 26.

Gate of the Theatre, at Edessa, 18.

Germans, the, 13.

Goths, the, as mercenaries in the Greek army, 68, 71; mutiny at Edessa, 72; their outrageous conduct there, 73.

Graves at Edessa, 33.

Greeks, the Byzantine, 1; their treaty with the Persians, 7.

Ḥarrân, attacked by the Persians, 50.

Ḥîrtâ, or al-Ḥîrah, attacked by the Thaʻlabites, 45.

Honorius and Arcadius, the Greek emperors, 8.

Hormizd, one of Ḳawâd's officers, 53.

Hospitals at Edessa, 32.

Huns, the, 7, 12, 15, 46; one of their chiefs captured by the Ḥarrânites and ransomed, 50.

Hypatius, a Greek general, besieges Âmid, 44, 45; replaced by Pharazmân, 70.

Illus, governor of Antioch, 9; Zênôn's attempt on his life at Constantinople, *ib.*; retires to Antioch, 10; rebels with Leontius against Zênôn, *ib.*; they conclude a treaty with the Persians, 11; quit Antioch, *ib.*; are defeated by John the Scythian, *ib.*; flee to the fortress of Papûrion, *ib.*; are taken and put to death, 12.

Isaurians, the, rebel against Anastasius, but are put down, 15.

Jacob of Batnae, his letters to the cities of Mesopotamia, 43.

Jerâbîs. See Eurôpus.

Jerusalem, 66.

Jews, treachery of the, at Tellâ, 47; they are massacred, 48.

John, bishop of Âmid, 66.

John the Scythian, sent against Illus and Leontius, 11; defeats them, *ib.*; besieges and takes Papûrion, 11, 12.

Jovinian, or Jovian, the Greek emperor, 7.

Julian, the Greek emperor, death of, 7.

Justin, the count, afterwards emperor, 65.

Ḳadishâyê, the, rebel against Ḳawâd, 14; besiege Nisîbis, *ib.*; submit to Ḳawâd, 16; join the Persian army, 46.

Kallath, the river, 56.

Ḳara Ḳoyûn, the. See Daiṣân.

Ḳawâd, king of Persia, is left as a hostage with the Huns by his father Pêrôz, 8; becomes king, 13; sends an embassy to Zênôn, *ib.*; favours the Zarâdushtaḳân, or Mazdakites, *ib.*; is hated by the Persian nobles, 14; who conspire against him, 15; flees to the Huns, *ib.*; marries his sister's daughter, *ib.*; returns to Persia with a Hunnish army and slays the nobles, 16; invades the Greek territory, *ib.*; reconquers the Armenians, *ib.*; invades Armenia, and takes Theodosiûpolis, 37; besieges Âmid, 38 sqq.; takes the town, 42; intends to besiege Edessa, 46; nominates a successor to Naʿmân, 47; lays siege to Tellâ, 47; raises the siege, and marches against Edessa, 48; besieges Edessa, 51; retreats, 52; returns, 53; retreats again, 54; advances to the Euphrates, *ib.*; retires to Bêth-Armâyê, 55; sends troops against Patricius, 56, 57; builds baths in the Persian towns, 60, 61; sends an embassy to the magister Celer, 64.

Kĕphar Ṣĕlem. See Negbath.

Ḳônâ, bishop of Edessa, 33.

Ḳubbê, a village near Edessa, 52.

Ḳûshânâyê, the, 7. See Huns.

Leôn, sent by Anastasius with presents to Ḳawâd, 66.

Leontius, the count, commander at Tellâ, 47, 48.

Leontius, the general, sent by Zênôn against Illus, 10; joins Illus and is proclaimed emperor at Antioch, *ib.* See Illus.

Locusts, 23, 27.

Mabbôg, or Mabûg, 21, 55, 63, 68, 71.

Magi, the, or Persian priesthood, hate Balâsh, 12.

Malaṭia or Malaṭyah. See Melitênê.

Matronianus, sent by Illus and Leontius to occupy Edessa, 11.

Maudad, a village near Edessa, 69.

Medes, the river of the, 49.

Melitênê, 55, 68.

Menbij. See Mabbôg.

Metroninus. See Matronianus.

Millet, sown by the starving people, 28.

Miracle at Edessa (Constantine's statue), 19.

Mock suns seen at Edessa, A.D. 499, 27.

Mushleḳ (Mushegh) the Armenian, submits to the Greeks, 61.

Naʿmân, king of al-Ḥîrah, sent to attack Ḥarrân, 39, 40; threatens Edessa, 41; is wounded, 46; menaces the Edessenes, 47; dies, *ib.*

Negbath, a village near Edessa, also called Kĕphar Ṣĕlem, 49, 54.

Nicaea, 60.

Nicomedia, in Bithynia, its people afflicted by demons, 37.

Nicopolis, or Emmaus, destroyed by an earthquake, 24.

Nisîbis, occupied by the Greeks, 6; surrendered to the Persians for 120 years, 7; besieged by the Ḳadishâyê, 14, 16; the Persians are driven into it by Areobindus, 44; Persian troops quartered there, 58; part of its garrison destroyed by a Greek ambush, 61; sallies from it against Dârâ, 70; the Asṭabîd and his troops driven into it by Celer, 74, 75.

Nonnosus, the dux, 65.

Nonnus, bishop of Âmid, 66.

Nonnus, the xenodochus at Edessa, 32.

Olympius, dux of Tellâ, defeated by the Persians, 40; dies while on an embassy in Persia, 64.

Ôpadnâ, 46.

Ôrhâi, 1. See Edessa.

Ôrṭâyê, the, 28.

Palm Sunday, its observance introduced by Peter, bishop of Edessa, 23.

Pamprepius, 10.

Papûrion, the fortress of, 9, 11, 12.

Patriciolus defeats the Persians, 51; retreats to Samosata, *ib.*

Patricius, a Greek general, 44; besieges Âmid, *ib.*; is defeated by the Persians, 46; flees to Samosata, *ib.*; attacks Âmid, 55; flees, but rallies, and defeats the Persians, 56; besieges Âmid, 56—59, 61; winters at Melitênê, 68.

Pêrôz, king of Persia, 7; conquers the Huns, 8; is taken prisoner by them, *ib.*; concludes a peace with them, *ib.*; goes to war again and is defeated by them, *ib.*; ransoms himself, *ib.*; goes to war with them once more, is defeated and perishes, 8, 9.

Persians, the, 1, 5; their treaty with the Greeks, 7; hold Nisîbis for 120 years, 7.

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Peter, bishop of Edessa, 23; his reforms, *ib.*; orders public prayers to be offered at Edessa, 27; goes to Constantinople, 29, 63; his illness, 72.

Peter, the count, flees to Ashparîn, 46; is taken prisoner by the Persians, *ib.*; when in captivity saves Tellâ, 47; is released, 64.

Pharazmân, a Greek general, lays an ambush against Âmid, 45; winters at Apameia, 68; occupies Âmid, 70; at Dârâ with Celer, 74.

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Ptolemais. See ʿAkkô.

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Rîfite, the, a Greek officer in command at Ḥarrân, 50; defeats the Persians, *ib.*

Romanus, the dux, 71; is attacked by the Gothic mutineers, 72.

Rufinus, a Greek officer, sent by Anastasius as ambassador to Ḳawâd, 38; imprisoned by Ḳawâd, 39; released, 43.

Rufinus, the prefect, 8.

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Scirtus, ὁ Σκιρτός. See Daiṣân.

Sergius, bishop of Bîrtâ, 71.

Sergius, a priest and abbot, to whom this chronicle is dedicated by its author, 1.

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Theodosiûpolis of Armenia, taken by Ḳawâd, 37; retaken by Eugenius, 41.
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Zarâdushtaḳân, the, followers of Mazdak, 13.
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Zeugma, 56, 57.

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ܒܛܝܠܘܬܐ ܡܫܟܠܐ ܕܢܠܟܫܬ ܘܟܒܪܝ܀ ܘܐܝܟܢ ܕܡܫܟܚܢ ܒܪ̈ܩܝܐ ܕܐܬܝ ܘܦܫܝ ܠܟܘܗܢܐ: ܪܫܡ ܐܢܐ ܘܡܫܕܪ ܐܢܐ ܠܐܒܗܘܬܟ܀ ܐܢܗܘ ܕܡܦܣܐ ܐܢܐ ܒܫܢ̈ܝܐ[1]. ܢܘܠܐ ܕܝܢ ܣܓܝ ܡܢ ܗܪܟܐ ܘܐܒܗܘܬܟ ܡܢ ܬܡܢ. ܘܟܠܗܘܢ ܒܢ̈ܝ ܐܢܫ̈ܐ ܡܢ ܒܠܒܘܟ. ܕܟܠ ܫܘܚܠܦܐ ܙܒܢܐ ܕܗܘܐ[2] ܒܥܠܡܐ ܬܗܘܐ ܐܬܢܝܬ ܡܠ̈ܬܐ ܕܬܫܥܝܬܐ. ܘܐܝܟ ܕܠܐ ܠܗܠܝܢ ܕܒܪ̈ܩܝܐ ܟܬ̈ܒܐ ܫܒܩܝܢ ܠܡܟܬܒܢܐ ܐܝܟ ܡܐ ܕܐܬܝܗܘܢ: ܡܛܠ ܦܘܪܥܢܘܬܐ ܕܚܛ̈ܗܝܗܘܢ. ܐܦܠܐ ܠܗܠܝܢ ܕܐܬܝ̈ܢ ܢܥܗܕ ܠܡܬܦܢܝܘ ܡܢ ܦܘܪܥܢܘܬܐ ܕܛܥ̈ܘܬܗܘܢ[3]. ܐܠܐ ܬܗܘܐ ܢܝܚܐ ܡܠܟܝ: ܡܢ ܕܠܡܬܐܡܪ ܟܠܐ ܕܘܟܪܐ ܛܒܐ ܕܒܢ̈ܝ ܡܕܝܢܬܐ ܕܝܠܝ. ܘܟܠ ܫܝܢܐ ܘܫܠܡܐ ܕܡܫܬܟܚ ܒܗ ܒܥܠܡܐ. ܘܟܠ ܗܟܢܐ ܙܒܢܐ ܕܗܘܐ܀ ܘܡܦܪܢܣܘܬܐ ܦܘܪܥܢܘܬܐ ܕܥܠܠܬܐ ܕܒܘܪܟܬܐ ܕܐܠܗܐ ܗܘ ܕܐܡܪ ܕܢܬܒܩ̈ܝܢ ܒܩܬ̈ܐ ܦܪܩܝܬܐ ܘܐܦ ܢܬܦܩܘܢ ܡܢ ܦܪܩܢ. ܕܠܗ ܫܘܒܚܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܀

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[1] This passage is also quoted by Assemâni, *loc. cit.*, p. 283.

[2] Read ܕܗ̇ܘܐ? [3] MS. ܕܛܥ̈ܬܗܘܢ.

ܡܕ̈ܝܢܬܐ ܠܐܢܫ. ܘܗܘ ܡܬܚܙܝܢܐܝܬ ܠܦܢܣܗ ܦܓܠ. ܘܐܦ ܐܘܪ̈ܚܐ ܟܠܗܘܢ ܒܚܝܣܘܬܐ ܙܒܢܐ ܢܦܩܘ[1] ܠܡܘܒܠܗ ܟܕ ܡܫܝܢܝܢ ܡܕ̈ܝܢܬܐ ܡܢ ܙܒܢܐ ܘܥܕܡܐ ܠܙܒܢܐ. ܘܐܦ ܟܠܗܘܢ ܡܠܟ̈ܝܗܘܢ ܘܚܝ̈ܠܘܗܝ ܡܢܗܘܢ ܘܕܝܪ̈ܝܐ ܕܡܠܗܘܢ ܢܦܩܘ. ܘܟܠ[2] ܠܡܕܝܢܬܐ ܒܚܕܘܬܐ ܪܒܬܐ. ܘܡܫܡܠܝܐ ܟܠܗ ܦܓܥܘܗܝ ܒܪ ܢܘܡܐ ܠܡܩܒܠܘܗ. ܗܘ ܕܝܢ ܦܩܕ ܢܬܥܒܕ ܠܠ̈ܝܐ ܘܝܗܒ ܠܗܘܢ ܡܫܬܘܬܐ ܦܬܝܚ ܕܚ̈ܪܝܢ ܕܢܦܠܘܢ ܡܫܬܘܬܐ. ܘܟܬܒ ܡܕܝܢܬܐ ܟܕ ܢܒܝܢ ܒܥܕܢܐ ܕܗܘܐ: ܘܙܪܥܝܢ ܒܛܝܒܘܬܐ ܕܡܫܡܠܐ ܗܘܐ ܠܗܘܢ ܡܢ ܐܘܠܨܢܐ ܕܦܓܥܝܢ ܒܗ: ܘܙܕܩܝܢ ܒܣܒܪܐ ܕܡܫܒܪܬܐ ܕܡܫܩܠܢܝܢ ܠܡܠܬܐ: ܘܡܫܒܚܝܢ ܠܐܠܗܐ ܕܒܛܝܒܘܬܗ ܘܒܪ̈ܚܡܘܗܝ ܐܪܡܝ ܫܝܢܗ[3] ܥܠ ܬܪ̈ܬܝܗܘܢ ܡܠܟ̈ܘܬܐ: ܒܡܫܝܢܘܬܐ ܕܐܪܥܝ ܠܗ ܘܠܡܠܟܐ ܕܦܪ̈ܣܝ ܠܥܡܗܘܢ ܟܕ ܢܦܩ[4] ⁖

CI. ܐܘܗܘ ܕܐܣܬܪܩܬ ܐܬܝܕܥ ܡܠܟܐ ܗܢܐ ܒܫܘܠܡܐ ܕܫ̈ܢܝܗܘܢ.

ܠܐ ܐܢܫ ܢܬܦܫܩ ܥܠ ܡܫܬ̈ܥܝܗܘܢ. ܐܠܐ ܢܬܒܝܢ ܐܝܟܢܐ ܕܡܢ ܫܠܡܘܢ ܐܣܬܟܪ[5] ܒܟܬܒܐ ܕܫܘܠܡܐ ܕܫܢ̈ܝܗܘܢ[6] ⁖ ܗܠܝܢ ܡܠܝܐ ܡܢ ܫܘܒܚܐ ܐܝܟ ܕܐܬܦܢܝܬ ܦܬܟܪ ܠܫܘܟܪܝ. ܟܕ ܠܐ ܙܟܐ ܐܢܐ ܘܟܕ ܙܟܐ ܐܢܐ. ܟܕ ܠܐ ܙܟܐ ܐܢܐ ܦܫ. ܡܛܠ ܕܠܐ ܐܠܐ ܗܘܝܬ ܠܫܘܒܚܐ ܢܣܒܐ. ܕܐܬܝܢ ܡܠܝܢ ܡܦܫ̈ܩ[7] ܒܬܪ̈ܝܢ ܒܗܘܠܝܢ. ܟܕ ܙܟܐ ܐܢܐ ܕܝܢ: ܡܛܠ ܡܫܬܥܝܢܘܬܐ ܕܠܫܘܒܚܝ. ܘܡܛܠ ܡܫܡܫ ܐܢܐ ܕܐܦ ܐܢܬ ܠܫܐܠܐ ܫܘܕܝܐ ܕܐܣܬܪܩܬ. ܕܢܟܠܘܬܐ ܐܡܢܐܝܬ ܬܦܝܣ ܠܐܠܗܐ ܥܠ ܣܟܠܘܬܢ. ܗܘܝܬ ܠܟ ܚܒܪ

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[1] ܘ is more recent. [2] MS. ܘܟܠܗ̣, but the ܘ is more recent. [3] Read ܫܝܢܐ? [4] MS. ܢܦܩ̣, but the point seems to be more recent. [5] MS. ܫܠܡܘܢ ܐܣܬܟܪܘ. Assemâni, *Bibl. Orient.*, t. i, p. 282, gives ܫܠܡܘܢ ܐܣܬܟ̈ܪܝܢ. [6] This sentence is an addition by some later hand. [7] MS. ܡܦܫܩ̣.

ܢܩ̈ܡܬܐ ܕܡܫܬܘܬܐ. ܘܟܕ ܝܗܒ ܒܡܠܟܗ̇ ܒܩܘܬܐ ܡܦܩܣ ܗܘܐ
ܡܓܝܣܛܪܝܢܘܣ: ܐܝܟ ܗܿܘ ܕܠܐ ܢܕܥ ܦܘܗܡܐ ܗ[ܘܐ].

XCVIII. ܒܬܪ ܢܩ̈ܡܬܐ ܕܝܢ ܗܢ ܢܦܩ ܐܣܬܩܒܠ ܠܘܬܗ.
ܠܒܢܘܗܝ ܒܠ̈ܬܐ ܕܡܫܬ̈ܡܥܝܢ ܗܘ̈ܘ ܠܗ ܕܢܬܒܥ ܐܝܟ[1] ܠܒܪ̈ܫܝܐ:
ܦܬܠܐ ܒܪܘܫܥܬܐ ܥܒܕܐ. ܘܢܩܦܐ ܐܦܝܣ ܒܟܠܗܘܢ ܘܥܒܕܐ ܒܟܢ. 5
ܘܩ̈ܛܠܐ ܒܒ̈ܬܝܗܘܢ ܒܠܒܗ. ܘܐܟܠܐ ܚܕܟܐ ܠܢܫܟܘ[2] ܒܗܘܢ: ܕܡܪ̈ܟܐ
ܟܠܐ ܢܬܪ̈ܝܐ ܠܐ ܕܐܝܟܘܢ. ܘܟܠܗܘܢ ܚܕܟ̈ܬܐ ܢܗܝܢ ܗܘܘ ܘܢܗܪܝܢ
ܒܥܕܢܐ ܕܗܘܐ.

XCIX. ܘܟܕ ܢܦܩܠܐ ܠܗܢ ܐܬܝܗܘܢ ܗܘܘ ܒܬܝܘܡܐ: ܦܩܠܐ
ܗܘ ܩܠܝܪܘܣ ܡܓܝܣܛܪܝܢܘܣ ܘܦܛܪܝܩܝܘܣ: ܐܣܛܪ̈ܛܝܐ ܕܡܠܟܐ 10
ܐܢܛܘܡܘܣ. ܕܢܘܡܘܣܘܬܐ ܘܡܫܝܚܘܬܐ ܕܟܠܐ ܐܬܪܐ ܟܠܗ ܕܒܝܬ
ܢܗܪ̈ܘܬܐ ܡܟܬ̈ܒܝܢ ܗܘܘ: ܘܗܟܢܐ ܟܬܒ ܠܗܘܢ. ܕܐܦ ܗܘ ܕܢܦܝܩܝܢ
ܕܢܐ ܕܢܬܩܒܠܘܢ ܗܘܢܬܟܐ. ܢܗܘܐ ܐܦ ܠܗܘܢ ܡܫܬܟܚܢܐ[3] ܕܕܠܐ ܒܥܒܕ
ܢܬܩܦܘܢ. ܘܗܕܝܢ ܐܬܢܬܩܦܘ ܕܢܬܩܒܠ ܠܒܝܬ ܐܦܪ̈ܝܐ ܒܟܠܗ̇
ܗܘܢܬܟܐ. ܘܟܕ ܥܠܬ ܐܘܪܗܝ ܒܟܝܢܗ̇. ܘܗܕ ܗܕܐ ܦܪܘܣ ܐܘܪܒܘ[4] 15
ܒܐܘܪܗܝ. ܘܒܬܪ ܩܠܝܠܐ ܐܦ ܐܢܬܝܪܘܬܐ ܐܣܬܪܛܝܓܬܐ ܦܪܘܣ. ܕܟܠܐ
ܥܕܢܐ ܕܗܘܐ ܡܘܬܒܝܢ ܗܘܘ.

C. ܘܒܝܘܡܝ ܒܥܕܢܝ ܘܐܢܫܝܐ ܕܐܢܫ ܐܘܪܗܝ ܐܝܟܢܐ: ܕܟܕ
ܠܟܠܗ ܢܫܐ ܘܫܟܒ ܡܢ ܐܘܪܗܝ. ܘܟܕ ܦܩܕ ܠܐܘܪܗܝ: ܐܬܪ̈ܥܝ
ܗܘܐ ܡܓܝܣܛܪܝܢܘܣ ܕܠܐ ܢܟܘܠ ܠܗ: ܡܛܠ ܕܡܢܗܘܢ ܕܟܠܗܘܢ. 20
ܘܬܘܒܢܐ ܒܗܕܪ ܐܦܝܣܩܦܐ ܕܬܠܐ ܐܦܝܣܩܘܦܗ. ܕܠܐ ܢܬܠܐ ܐܬܪܐ
ܠܥܡܬܐ ܕܬܬܠܟܝ ܒܗ. ܘܠܐ ܢܬܩܒܠ ܡܢ ܒܬܪܗ ܠܥܡܬܐ ܐܘ

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1) MS. ܐܝܢ. 2) ܘ is more recent. 3) There is repeated in the MS., ܕܬܬܩܒܠ ܗܘܢܬܟܐ. ܘܢܗܘܐ ܐܦ ܠܗܘܢ ܡܫܬܟܚܢܐ. The ܘ in ܘܢܗܘܐ is more recent. 4) ܘ is more recent.

ܪ̈ܗܘܡܝܐ ܘܟܠܗܘܢ ܡܕܒܪ̈ܢܐ ܕܥܡܗܘܢ܀ ܫܡܥ ܠܟܠܗ ܐܝܟ ܡܢ
ܦ̈ܠܚܐ ܕܪ̈ܗܘܡܝܐ܇ ܘܚܙܐ ܕܐܬܝܢ ܠܚܣܢܝܢ ܡܢ ܠܓܘ ܒܟܠܗܘܢ
ܐܝܠܝܢ ܕܐܬܘ ܥܡ ܐܦܛܝܣ. ܘܗܘ ܗܕܐ ܐܘܕܥ[1] ܠܦܪ̈ܣܝܐ ܙܝܥ
ܚܝܠܐ ܘܠܡܬܛܫܬܐ ܕܝܘܡܐ. ܘܗܝܕܝܢ ܐܬܐ ܦܩܕ ܠܚܝܠܘܬܐ ܢܦܩܘ[2].
ܘܡܚܕܐ ܢܦܩܘ ܘܡܛܘ ܠܘܬܗܘܢ. ܘܠܐܦܛܝܣ ܘܐܝܠܝܢ ܕܥܡܗ.
ܒܡܨܥܬܐ ܚܒܫܘ[2]. ܚܝܠܐ ܕܝܢ ܕܒܡܕܝܢܬܐ ܕܦܪ̈ܣܝܐ: ܟܕ ܚܙܘ
ܕܐܬܚܒܫ ܐܦܛܝܣ ܘܐܝܠܝܢ ܕܥܡܗ ܙܥܘ[2] ܡܢ ܕܚܝܠܬܗܘܢ.
ܘܢܦܩܘ[2] ܠܢܨܝܒܝܢ. ܪ̈ܗܘܡܝܐ ܕܝܢ ܙ̇ܟܝܢ ܗܘܘ ܠܐܦܛܝܣ ܠܡܚܒܫ[3]
ܐܦ ܠܐܝܠܝܢ ܕܥܡܗ ܠܡܦܠܛ. ܘܡܬܟܬܫܝܢ ܡܬܟܬܫ ܗܘܐ
ܠܗܘܢ܀ ܕܠܐ ܢܗܘܘܢ ܟܒܐܬܐ ܠܚܒܪܐ ܘܢܬܚܣܘܢ[4] ܠܫܒܝܐ.
ܘܡܫܕܪܝܢ ܐܙܓܕ̈ܐ. ܗܝܕܝܢ ܕܝܢ ܐܫܬܥܝܘ ܠܗ ܘܒܥܘܗܝ
ܠܐܦܛܝܣ ܠܡܚܒܫ: ܘܠܐܝܠܝܢ ܕܥܡܗ ܡܢ ܒܝܢܬܗܘܢ܀ ܟܕ
ܡܛܠ ܠܐ ܐܚܕܘ ܐܢܘܢ. ܐܦ ܓܝܪ ܒܪܘܬܗܘܢ. ܡܦܩܢ̈ܐ ܐܝܬܝܗܘܢ
ܡܕܒܪ̈ܢܐ ܕܪ̈ܗܘܡܝܐ. ܐܦܛܝܣ ܕܝܢ ܟܕ ܦܢܐ ܠܡܫܬܒܩܘܬܗ: ܘܚܙܐ
ܕܢܦܩܘ[5] ܠܗܘܢ ܦܪ̈ܫܐ ܠܢܨܝܒܝܢ[6]. ܕܢܦܠ[7] ܗܘ ܕܢܦܩܐ
ܒܠܚܘܕܘܗܝ܀ ܘܢܦܠ ܐܦ ܗܘ ܠܘܬܗܘܢ. ܘܚܙܐ ܗܘܐ ܠܗܘܢ
ܠܡܚܒܫ ܟܠܗ ܡܢ ܡܕܝܢܬܐ. ܘܡܢ ܕܥܡܗܘܢ ܠܐ ܙ̇ܟܝܢ ܗܘܘ
ܠܡܚܒܫ. ܘܡܛܠ ܕܝܢ ܕܠܐ ܬܬܓܠܐ ܕܚܝܠܬܗܘܢ ܠܪ̈ܗܘܡܝܐ܀ ܦܪܫ
ܐܦܛܝܣ ܐܙܠ ܒܬܪܗ ܠܢܨܝܒܝܢ. ܘܐܝܟ ܢܡܘܣܐ ܕܦܪ̈ܫܐ
ܫܠܚܘ ܒܢܩ̈ܐ. ܟܕ ܕܝܢ ܫܠܚ ܠܗ ܡܬܓܘܫܬܪܝܢ ܒܦܩܘܕܬܐ
ܕܠܐ ܐܝܟ ܡܕܡ ܠܟ: ܐܦܠܐ ܐܠ ܒܠܚܘܕܝܟ ܠܗܦܟ. ܦܢܝ ܗܘ
ܦܬܓܡܐ ܕܠܐ ܗܘܐ ܡܢ ܕܚܠܬܐ ܠܐ ܢܗܦܘܟ ܐܢܐ܆ ܐܠܐ ܐܝܟ ܡܢ ܕܡܫܒܠܝܢ

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1) MS. ܐܘܕܥܘ, but the ܘ seems to be later. 2) ܘ is more recent. 3) For ܠܡܚܒܫ; MS. ܠܡܚܒܫܘ. 4) Read ܘܢܬܚܣܕܘܢ? 5) ܘ is more recent. 6) MS. ܠܢܨܘܒܝܢ (*sic*). 7) MS. ܕܢܦܠܘ.

ܐܝܠܝܢ ܕܦܪ̈ܝܫܝܢ ܗܘܘ ܒܐܘܪ̈ܗܝ. ܐܫܟܚܘ ܕܡܕܡ ܕܠܐ ܦܐܐ ܢܥܒܕܘܢ. ܙܟܐ ܓܝܪ ܕܟܠ ܡܬܚܫܚܢܘܬܗ ܒܬܪ̈ܝܨܘܬܐ ܢܦܩܘ[1]. ܘܒܪ̈ܘܟܬܐ ܢܬ̈ܠܬܐ ܕܡܕܝܢܬܐ ܒܫܠܡܘܬܐ ܡܫܟܚܘ[1]. ܗܘ ܕܝܢ ܟܕ ܫܡܠܝ. ܠܐ ܐܬܦܢܝܬ ܐܝܟܢܐ ܕܫܘܐ ܗܘܐ. ܘܠܐ ܚܣܪ ܟܠ ܗܘ ܡܢ ܕܗܘܐ ܥܒܕ. ܐܦܠܐ ܠܡܕܝܢܬܐ ܡܕܡ ܕܢܣܒ ܐܬܦܢܝ ܠܡܥܒܪ[2] ܡܛܠ ܒܫܡܫܘܬܗ. ܐܠܐ ܡܛܠ ܙܟܝܐ ܫܦܝܪܐ ܗܘܐ ܕܒܟܝܢܗ[3] ܘܡܫܬܠܡܬ ܡܢ ܐܘܪܗܝ ܢܦܩܐ.

XCVII. ܦܬܐ ܠܡܦܪ̈ܢܣܢܐ ܘܠܡܕܒܪ̈ܢܐ[4] ⁘ ܕܝܢ ܗܟܝܠ ܡܬܚܫܚܢܘܬܗ ܠܟܠܗ ܚܝܠܗ ܘܢܝܚܬ ܠܬܚܘܡܐ. ܘܐܦ ܠܟܘܬܗ ܐܝܟܢܐ ܕܦܪ̈ܢܣܐ ܠܒܪܐ ܡܕܝܢܬܐ. ܟܕ ܐܝܬ ܗܘܐ ܒܡܠܟܗ ܐܦ ܗܡܟܢܐ ܕܐܬܦܪܥܘ ܡܢ ܐܬܩܛܝܢ. ܘܠܘܬ ܐܠܗܘܬܗ. ܕܐܦ ܗܘ ܕܦܫܝܛܐ ܪ̈ܚܡܐ ܕܢܣܒܝܢ. ܙܝܦ ܠܗ ܕܢܦܪܘܩ ܐܦ ܗܘ ܗܡܟܢܐ[5] ܐܠܦ ܗܠܝܢ ܕܦܠܐ. ܘܡܬܦܪܫܝܢ ܢܬܦܪܫܘܢ ܒܥܘܕܪܢܐ ܠܐܢܫܝܢ ܓܒܪ̈ܐ. ܘܢܦܩܘܢ[6] ܐܦܐ ܕܢܗܘܐ ܒܥܒܕ̈ܝܐ ܫܦܝܪ̈ܐ ܦܪܝܫܝܢ ܟܕ ܠܐ ܡܕܝܢܝܢ. ܘܗܝܕܝܢ ܢܬܒܥܘܢ ܒܐܦ̈ܘܣܝܐ ܘܐܝܠܝܢ ܕܦܐܐ ܢܥܒܕܘܢ. ܘܦܓܠ ܚܠܝܨܘܢ. ܘܗܡܟܢܐ ܦܪܘܩ ܘܠܐܘܪܚܗ ܕܐܠܗܘܬܗ ܒܫܘܡܠܐ ܕܐܬܩܪܝ[7] ܠܗ ܐܢܐ ܕܠܐ ܐܝܢܐ. ܡܛܠ ܕܝܢ ܕܦܢܝܬ ܗܘܐ: ܕܕܠܡܐ ܢܐܠܐ ܡܕܡ ܢܗܘܐ ܠܟܠܗܘܢ ܡܢ ܟܬ̈ܒܐ. ܐܦܝܣ ܠܟܠܗ ܚܝܠܐ ܕܪ̈ܗܘܡܝܐ ܡܢ ܩܛܠܐ ܟܕ ܡܕܝܢܝܢ. ܘܐܢܐ ܢܗܒ ܠܗܘܢ. ܘܦܓܪ ܐܢܘܢ ܕܐܢܫ ܕܐܢܐ ܗܘ ܡܬܒܝܢܐ ܠܗܘܢ ܒܟܠܗܝܢ ܢܦ̈ܫܬܗܘܢ ܠܟܠܗ ⁘ ܟܕ ܐܢܐ ܕܝܢ ܐܦ ܐܫܬܟܚܬ ܠܐܘܪܚܗ: ܘܢܗܒ ܒܐܦ̈ܘܣܝܐ ܗܢܘܢ

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1) ܘ is more recent. 2) MS. ܠܡܥܒܪܘ. 3) MS. ܕܒܟܝܢܗ.
4) The MS. has the marginal note: ܒܗܕܐ ܦܬܐ ܡܠܟܐ ܡܪܝܥܐ ܟܕ . . . (or ܦܫܝܛܐ) ܦܠܐ ܡܢܗ. 5) MS. ܗܡܟܢܐ.
6) MS. ܘܢܦܩܘܢ. 7) MS. ܕܐܬܩܪܝ.

ܗܟܢܐ. ܐܦܠܐ ܐܝܠܝܢ ܕܒܡܣܝܒܪܢܘܬܐ ܚܫܝܢ ܗܘܘ. ܐܫܬܓܫܘ[1] ܕܢܪܢܘܢ ܒܥܠܬܐ ܕܢܦܣܩܘܢ ܠܗ. ܡܛܠ ܕܐܦ ܥܡܗܘܢ ܫܪܝܢ ܗܘܘ ܒܒ̈ܬܝܗܘܢ.

XCVI. ܗܟܢܐ ܓܝܪ ܐܬܐܠܨܘ ܒܡܫܪܝܐ ܘܒܡܫܡܫܢܘܬܐ. ܒܗܘ ܕܠܘ ܡܢ ܕܝܠܗܘܢ ܐܟܠܝܢ ܗܘܘ ܟܣܘܡܬܐ ܡܥܕܪܢܐ ܕܐܬܘ. ܐܝܟܢܐ ܕܡܪ̈ܝܗܘܢ ܟܕ ܒܬ̈ܐ ܟܠ̈ܝܐ ܐܬܟܫܦܘ[1] ܢܓܫܘ[1] ܟܠܟܠܝܐ ܟܕ ܡܬܟܘܪܪܝܢ ܡܢ ܣܡ̈ܪܐ ܫܓ̈ܝܐܐ. ܘܕܓܙܘ ܟܠܐ ܐܬܪܐ ܫܟܝܚܐ ܘܟܠܗܘܢ ܐܫܬܒܩܘ. ܘܟܫܘܠܡܐ ܟܒܝܫܐ ܡܢ ܣܒ̈ܪܐ ܦܠܚܘ. ܐܚܪ̈ܢܐ ܕܝܢ ܟܕ ܢܬܟܝܢ ܘܦܬܚܝܢ ܐܬܓܘܠܘ ܒܥܒܕܬܐ ܘܢܓܠܘ[1] ܡܢ ܩܛܐ ܬ̈ܓܠܝܐ ܘܡܢܬܘ[1] ܟܠܐ ܕܘܟܝܬܗܘܢ. ܐܚܪ̈ܢܐ ܕܝܢ ܟܠܐ ܟܪ̈ܝܣܬܗܘܢ ܐܬܒܓܝܘ ܡܢ ܡܟܘܠܬܐ ܫܓܝܐܬܐ. ܐܚܪ̈ܢܐ ܕܝܢ ܦܣܩ̈ܝܢܐ ܕܪ̈ܬܝܚܝܢ ܪܦܝܢ ܗܘܘ ܒܐܕܪ̈ܐ ܕܐܝܠܝܢ ܕܡܦܦܫܝܢ ܠܗܘܢ. ܡܛܠ ܫܘܪܝܚܐ ܠܟܘܪ̈ܐ. ܐܚܪ̈ܢܐ ܕܝܢ ܕܟܠܘ[1] ܠܫܓܝܬܐ ܕܢܒܫܘܢ ܚܪܫܐ. ܘܟܒܫ ܓܒܪܐ ܕܢܓܠܐ ܐܝܟ ܕܠܐ ܢܒܫܘܢ. ܡܛܠ ܟܡܝܓ ܐܪܐ ܐܘܣܦ ܠܗ. ܘܕܡܟܘ ܠܐ ܐܬܬܟܝܠ. ܐܚܪ̈ܢܐ ܕܝܢ ܟܕ ܡܬܪܟܝܢܐ ܒܒܥܬܗܘܢ: ܘܟܠܝܬ ܐܢܫ ܕܬܦܫ ܠܗ: ܘܐܝܠܝܢ ܕܩܪܝܢ ܗܘܘ ܥܠܝܗܘܢ ܒܒܝܬܐ ܫܓܝܐܬܐ ܡܬܪܥܝܢ ܗܘܘ ܒܡܠܘܢ: ܘܟܠܡܦܘܩ ܐܝܟ ܙܒܢܝܗܘܢ ܦܟܪܝܢ ܗܘܘ: ܟܕܠܐ[2] ܢܗܘܘܢ ܗܘܘ ܠܗܘܢ ܐܬܪܐ ܠܦܠܓܘܬ ܠܗܘܢ. ܐܪܟܒܘ[3] ܡܢ ܣܡܬܗܘܢ ܘܠܚܡܪ̈ܐ ܦܛܠ. ܕܐܝܬ ܗܘܐ ܟܗܘܢ ܕܝܢ ܐܦ ܐܚܪ̈ܢܐ ܕܡܬܝܒܫܝܬ ܢܕܐܝܢ. ܠܐ ܟܫܝܪܐ ܡܢ ܢܟܬܝ. ܠܐ ܓܕ ܡܥܩܒܐ ܕܟܣܝܐ ܫܓܝܐܐ ܕܐܝܟ ܗܢܘ. ܕܠܐ ܐܦ ܗܟܢܐ[4] ܢܫܬܒܩܘܢ ܒܗ. ܒܒܥܬܗܘܢ ܕܟܬ̈ܝܫܐ ܗܟܢܐ ܟܥܒܕ ܠܦܠܓܘܬ. ܟܡܐ ܕܐܦ

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1) ܘ is more recent. 2) MS. ܘܟܕܠܐ. 3) ܘ is more recent.
4) The words ܐܦ ܗܟܢܐ are repeated in the MS.

ܣܒܥܬܐ ܕܝܢ ܕܕܪ̈ܐ ܗܘ ܒܡܬܐ ܫܝܢܐ ܐܝܟܘ. ܐܝܟ ܕܡܦܩܬܐ ܚܣܡܘܬܝ. ܟܕ ܗܟܝܠ ܡܩ̈ܫܝܐ ܕܣܒܠܘ[1] ܠܐ ܡܫܟܚܝܢ ܗܘܘ ܠܡܣܒܠ ܡܛܠ ܕܚܠܬܐ ܕܚܪܒܐ: ܘܐܚܪ̈ܢܐ ܠܗܘܢ ܢܚܘܬܝܢ ܗܘܘ. ܫܢ̈ܝܐ ܫܝ̈ܢܐ ܐܝܟܘ ܫܠܡܬܐ. ܘܡܢ ܢܩܦܐ ܐܬܬܒܪ ܘܢܦܠ ܥܠܝܗܘܢ. ܘܡܝܬܘ[1] ܕܟܠܠܐ ܡܢܗܘܢ. ܘܫܝ̈ܢܐ ܐܫܬܪܝܘ[1] ܗܕܡ̈ܝܗܘܢ ܘܗܘܘ ܫܝ̈ܢܐ. ܘܬܘܒ ܠܐ ܐܬܐܒܕܘ. ܪܘܡܝܐ ܟܕ ܗܘܬ ܠܗ ܐܦܬܐ ܟܕ ܡܫܘܚܬܐ ܗܕܐ: ܥܠ ܐܝܬܪܐ ܓܪܦ ܡܢ ܕܪ̈ܬܐ ܠܚܒܪܬܗ ܘܐܬܦܠܓ. ܘܬܘܒ ܡܕܡ: ܠܐ ܐܡܪ ܠܗܘܢ. ܘܡܢ ܗܕܐ ܕܠܬܐ ܓܡܘ[1] ܠܗܘܢ ܐܚܕܐ ܕܡܕܝܢ ܗܘܘ: ܟܕ ܡܬܕܪܝܢ ܒܪܘܚܢ̈ܝܬܐ ܢܦܫܗܘܢ. ܘܐܝܟ ܕܠܚܫ ܠܗܘܢ ܠܒܗ ܗܘܐ. ܐܦܠܐ ܕܚܠܐ ܐܘ ܡܟܪܬܐ ܗܘܐ ܠܗܘܢ.

XCV. ܐܦܝܣܩܘܦܐ ܕܝܠܢ ܡܪܝ ܦܛܪܐ ܒܟܘܪܗܢܐ ܩܫܝܐ ܘܒܣܡܐ ܐܝܬܘܗܝ ܗܘܐ ܒܟܠܗ̇ ܗܕܐ ܫܢܬܐ. ܒܐܪܚ ܢܝܣܢ ܕܝܢ. ܠܘܬ ܬܫܪܝܬ ܒܫܒܐ ܐܘܠܘܬܐ ܟܠܠ ܡܕܝܢܬܗ. ܩܠܝܪ ܓܝܪ ܡܓܣܛܪܘܣ ܠܟܠܗ ܚܝܠܐ. ܘܦܩܕ ܕܢܣܒ ܠܟܠܗ ܦܪ̈ܫܐ. ܕܢܣܒܘܢ ܘܢܬܠ ܠܟܠܗܘܢ ܡܢܬܐ ܕܩܡܚܐ. ܘܟܕ ܟܠܠ ܠܐܘܪܗܝ ܐܬܘ ܠܘܬܗ ܐܢ̈ܫܐ ܕܦܪ̈ܫܐ. ܘܐܬܕܟܪܘܗܝ ܕܐܓܣܛܪ ܗܘ ܕܐܬܐ ܠܐܘܪܗܝ: ܕܢܣܒ ܠܟܠܗ ܡܢܬܐ ܡܢܗ. ܘܡܫܡܫܝܢ ܗܘܘ ܠܗ ܘܐܦܪܝܢ. ܕܪܫ ܠܗ ܐܦ ܗܘ ܕܠܡܣܒܬܐ ܢܝܚ. ܕܠܐ ܢܥܒܪ ܡܢ ܐܘܪܗܝ. ܟܡܛܐ ܕܐܓܣܛܪ ܐܚܪܢܐ ܢܥܒܪ ܡܢ ܠܘܬ ܦܠܚ̈ܐ ܕܦܪ̈ܫܐ. ܘܗܘܘ ܒܟܘܠܗܘܢ ܦܠܠ ܘܒܐܘܪܗܝ ܢܦܩ ܕܚܝܐ ܢܩܫܐ. ܘܡܛܠ ܕܠܐ ܦܫܝܩܐ ܗܘܬ ܡܕܝܢܬܐ ܠܡܩܒܪܢܐ ܕܐܝܬ ܗܘܐ ܒܟܠܗ̇. ܐܦ ܒܟܘܪ̈ܗܢܐ ܫܪܝܢ[2] ܗܘܘ. ܘܟܠܗܘܢ[3] ܕܫ̈ܢܐ ܢܘܩܕܬܐ ܘܐܟܘܩܕܬܐ ܕܚܝܘ̈ܬ ܡܕܝܢܬܐ

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1) ܘ is more recent. 2) MS. ܦܪܝܢ. 3) Read ܘܒܟܠܗܘܢ?

XCIII. ܣܬܘܐ ܕܝܢ ܕܒܬܪܗ̇ ܪ̈ܛܢܝܢ ܗܘܘ ܘܩܒܠܝܢ ܘܐܡܪܝܢ ܕܠܐ ܙܕܩ ܕܢܣܒܘܢ ܟܠܗܝܢ ܦܣ̈ܩܢܝܬܐ. ܐܠܐ ܟܠܐ ܡ̈ܢܝܢ ܣܘܬܪܐ. ܐܝܟ ܦܠܓ ܕܗܒܘܢ ܐܠܦܪܘ ܒܡܘܡܣܬܐ ܗܢܐ. ܗܘܦܪܟܐ ܕܝܢ ܗܦܟ ܕܢܗܘܐ ܡܠܬܗܘܢ. ܘܟܕ ܦܪ̈ܫܬ ܗܘܐ ܕܢܬܩܒܠܢ. ܐܬܟܢܫܘ[1] ܟܠܗܘܢ ܙܘܥ̈ܪܐ ܕܡܕܝܢܬܐ ܠܘܬ ܪܘܡܢܘܣ ܕܘܟܣ. ܘܐܦܝܣܘܗܝ ܘܐܡܪܝܢ ܠܗ. ܬܣܥܘܪ ܙܒܢܝܢ ܡܢܐ ܥܠܐ ܕܢܣܒ ܟܠܗܝܢ ܡܢ ܦܣ̈ܩܢܝܬܐ ܒܡܕܝܢܬܐ. ܕܠܡܐ ܡܢ ܕܥܠܘ ܠܒ̈ܬܐ ܕܐܢ̈ܫܐ ܡܥܬ̈ܠܝܢܐ ܢܚܘܢ[2]. ܐܡܝܢܐ ܕܐܦ ܠܣܘܛܝܐ[3] ܚܙܝܢ ܗܘܘ. ܘܗܘ ܦܟܠܐ ܗܢܘܢ ܘܦܩܕ ܠܗܘܢ. ܕܢܣܒܘܢ ܐܣܦܪܐ ܕܡܫܚܐ ܒܡܕܝܢܬܐ. ܘܩܛܠܝܢ ܠܦܐ̈ܪܕܝܢ ܒܣܢܐ. ܘܡܪܥܐ ܘܬܘܣܦܬܐ ܠܚܕ ܬܪ̈ܝܢ ܡܢܗܘܢ ܀

XCIV. ܘܗܒܘܢ ܦܣ̈ܩܢܝܬܐ ܒܝ ܡܒܟܘ[4] ܣܘܡܟܐ ܗܢܐ. ܙܒܢܘ[4] ܟܠܐ ܪܘܡܢܘܣ ܕܘܟܣ ܠܒܪܐ ܕܒܝܬ ܡܪܥܐ ܕܢܬܦܠܓܘܢܝܗܘܢ. ܘܟܕ ܦܠܚܝܢ ܒܡܣܟ̈ܢܬܐ ܕܒܝܬ ܡܥܪܝܗ. ܦܩܕ ܟܠܐ ܙܘܡܢܗܘܢ ܘܡܣܝܒܪܢܘܬܗܘܢ ܘܐܦ ܐܣܛܪܛܠܐ ܡܢܐ ܙܕܩܝܢ ܠܡܣܒܪ. ܘܡܟܠܐܬ ܐܝܟ ܠܟܦܢ ܘܡܚܠܐ ܩ̈ܐܡܘܗܝ. ܘܫܒܩܗ[5] ܡܦܩܕ. ܘܦܩܕ ܟܠܐ ܬܪܥܐ ܠܟܠܐ ܕܒܗ ܦܝܫ ܗܘܘ[6]. ܒܟܠܚܕ ܡܢ ܦܣ̈ܩܢܝܬܐ ܠܐ ܓܠܐ ܐܠܐ ܗܝܟܢܐ ܡܫܝܢ ܗܘܐ.· ܘܟܠܐ ܗܘܐ ܠܡܩܕܡܢܐ ܕܦܠܚܝܢ ܡܢ ܕܠܡܣܟ̈ܢܐ ܕܠܗܘܢ..[7] ܘܐܢܫܝܢ ܕܡܢ ܠܘܬܗ ܚܙܝܢ ܗܘܘ ܒܡܣܟܢܘܬܗܘܢ ܠܐܢܫܝܢ ܕܟܠܐ ܡܢܗܘܢ ܠܡܣܒ ܘܠܡܣ̈ܟܢܐ ܕܠܗܘܢ[8]. ܒܕ[9]

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[1] ܘ is more recent. [2] MS. ܢܚ̇ܘܢ. [3] MS. ܠܣܘܛܢܐ.

[4] ܘ is more recent. [5] Originally ܘܫܒܩܝܗܘܢ (*sic*), but corrected. [6] Read ܕܬܪ̈ܥܐ ܕܒܗ̇ ܦܝܫ ܗܘܐ? [7] This entire passage has undergone correction. Originally the scribe wrote: ܐܠܐ ܗܝܟܢܗܘܢ (*sic*) ܡܫܝܢ ܗܘܐ ܘܟܠܐ ܗܘܐ ܠܡܩܕܡܢܐ (*sic*) ܕܦܠܚܝܢ ܡܢ ܕܠܡܣܟ̈ܢܐ ܕܠܗܘܢ. [8] Read ܕܠܗܘܢܝ? [9] Might we not venture to expunge this word? Compare p. 86, l. 4.

ܠܘܬ ܐܢܫܝܢ ܕܟܕܝܢ. ܘܡܦܝܣ ܗܘܐ ܠܗܘܢ. ܐܦ[1] ܢܨܝܒܝܢܐ ܙܒܢܐ ܒܣܩ̈ܬܐ ܚܒ ܗܘܐ. ܘܬܝܪܐܝܬ ܒܣܐܕ̈ܝܢ ܒܪܐ ܕܣܓܝܒܘ ܬܡܢ ܡܢ ܕܝܢܘܗ ܐܬܪܐ. ܙܐܕ ܗܘܐ ܡܕܒܗܘܢ ܢܬܢ ܡܢ ܐܬܟܒܝܢ ܒܢܘܦܐ ܚܕ. ܠܬܫܘܢܬܐ ܕܝܢ ܕܢܨܝܒܢܝܬܗ[2] ܐܦ ܠܐܘܪܗܝ ܦܪܙ ܡܟܢܗܘܢ ܕܣܝܢܝܢ ܘܕܦܠܛܝܢ ܀

XCI. ܡܛܪܐ ܕܝܢ ܣܓܝܐܐ ܐܦܝܣܩܘܦܐ ܕܒܪ̈ܬܐ ܩܘܛܪܐ: ܕܢܬܒܐ ܠܘܬܢ ܟܠܐ ܢܗܪܐ ܒܪܬ. ܦܪܚ ܕܢܒܥܐ ܐܦ ܗܘ ܩܘܪܐ ܠܡܕܝܢܬܗ. ܘܝܗܒ ܠܗ ܦܠܚܐ ܕܢܘܒܐ ܠܐ ܐܝܬܘܪ ܠܒܩܘܠܬܗ[3]. ܐܦ ܠܐܘܪܗܘܣ ܕܢܬܒܐ ܡܟܪ̈ܟܝܢ[4] ܢܗܪܐ ܒܥܘܒܕܢܐ ܕܡܒܘܓ. ܒܝܕ[5] ܡܓܣܛܪܘܣ ܕܢܬܒܐ ܠܗ ܡܘܪܐ. ܘܐܠܦܝ ܗܘܘ ܒܗ ܒܬ̈ܝܢ ܐܬܪܐ ܐܝܟ ܚܝܠܗܘܢ.

XCII. ܡܢ ܒܬܪ ܕܝܢ ܕܢܦܩ ܦܪܙܡܢ ܠܐܡܝܕ ܐܬܐ ܚܝܠܗܘܢ ܕܪܗܘܡܝܐ ܕܗܘܘ. ܘܢܦܩ ܠܐܘܪܗܝ ܗܘ ܘܚܝܠܗ. ܘܪܘ̈ܒܬܐ ܣܓܝ̈ܐܬܐ ܒܩܘܫܒܢܐ ܚܒ ܗܘܐ. ܦܠܚ̈ܐ ܕܝܢ ܟܠܐ ܒܟܠܗܘܢ ܡܕܒܪ̈ܢܐ: ܐܢܫ ܐܦ ܒܗܝܢ ܥܠܬܐ܁ ܘܦܪܥ ܡܘܒܠܐ ܕܣܘܒܠܬܐ[6] ܠܟܠܗ[7] ܒܝܬ ܢܗܪܝܢ. ܘܝܗܒ ܠܗܘܢ ܡܕܝܢ ܡܘܪ̈ܐ ܘܡܦܠܚܐ ܡܦܠܚܝܢ ܗܘܘ.

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1) Here a leaf is thought to be wanting in the MS. by Assemâni and Martin, to which supposed loss the following marginal annotation in the MS. itself refers: ܗܪܟܐ ܦܣܝܩܐ ܬܫܠܡܬܐ ܘܠܐ ܢܗܡܐ ܠܦܘܪܣܐ ܕܒܬܪ ܗܢܐ. ܐܠܐ ܢܚܙܝ ܡܢ. It does not appear however that anything is really missing, for the quires are regularly numbered and have their full complement of leaves. All that is necessary is to place a full stop after ܠܗܘܢ. 2) MS. ܕܢܨܝܒܝܢܝܬܗ. 3) MS. ܠܒܩܘܠܬܗ. 4) Read ܡܟܪܟܝܢ? 5) MS. ܘܒܝܕ, but the ܘ is a later addition. 6) MS. ܕܣܘ̈ܒܠܬܐ. 7) MS. ܠܟܠܗ.

ܩܒܠ ܡܢ ܐܦܣܢܝܐ: ܡܢ ܒܬܪ ܕܢܦܩ ܠܬܡܢ ܡܓܝܣܛܪܘܣ.
ܘܐܬܐ ܫܪܐ ܒܐܘܪܗܝ. ܫܩܠ ܕܝܢ ܡܢ ܡܠܟܐ ܫܘܠܛܢܐ. ܕܢܗܘܐ
ܪܒ ܚܝܠܐ ܚܠܦ ܗܘܦܛܝܘܣ[1] ܀

LXXXIX. ܫܘܪܐ ܕܝܢ ܕܒܛܢܢ ܩܣܛܪܐ ܕܒܣܪܘܓ. ܕܢܦܠ
ܗܘܐ ܘܡܬܪܥܥ ܗܘܐ. ܟܠܗ ܐܬܒܢܝ ܘܐܬܬܪܝܨ ܒܫܩܠ ܛܥܢܐ ܕܐܘܠܘܓܝܣ[2]
ܗܓܡܘܢܐ ܕܐܘܪܗܝ[3]. ܡܬܬܢܪܐ ܕܝܢ ܗܘܐ ܩܫܝܫܐ ܦܪܘܣ ܒܢܝܫܐ
ܐܬܪܐ ܕܒܥܠ ܓܕܐ ܕܒܝܬܐ ܕܐܘܪܗܝ.

XC. ܫܢܬ ܬܡܢܡܐܐ ܘܫܬܥܣܪܐ. ܦܩܕ ܕܝܢ ܡܕܒܪܢܐ[4] ܕܢܬܒܢܐ
ܕܗ̈ܘܡܢܐ ܠܦ̈ܠܚܐ. ܕܣܘܓܐܐ ܙܒܢܐ ܗܘܐ ܠܡܬܢܝܚܘܬܐ ܡܢ ܗܕܐ:
ܕܠܝܬ ܠܗܘܢ ܡܕܝܢܬܐ ܕܢܛܪܐ ܟܠ ܠܣܘܡܐ. ܟܠ ܐܡܬܝ ܓܝܪ
ܕܢܦܩܝܢ ܗܘܘ ܪ̈ܗܘܡܝܐ ܡܢ ܬܠܐ ܐܘ ܡܢ ܐܡܕ: ܕܢܬܕܒܪܘܢ ܒܬܪ
ܡܛܠ ܓܝ̈ܣܐ: ܒܩܒܬܐ ܗܘܝܢ ܗܘܘ ܟܠ ܐܢܫ ܕܦܪܫ ܗܘܘ: ܡܢ
ܢܛܐ ܕܒܟܠܟ̈ܒܒܐ[5]. ܐܦ ܠܗܘܢ ܠܝܩܦ ܕܡܬܟܠܐ ܕܩܘܛܠܝܢ
ܡܢܗܘܢ ܡܫܒܚܝܢ ܗܘܘ: ܘܡܬܢܣܒܝܢ ܗܘܘ ܠܡܬܒܥܘ
ܠܒܥܠܕܪܗܘܢ. ܒܥܠܬܐ ܗܕܐ ܡܬܥܩܒܝܢ ܗܘܘ ܒܗ̇ ܕܠܐ ܚܒܠܐ ܗܘܐ
ܠܗܘܢ ܡܕܝܢܬܐ ܕܢܬܛܫܘܢ ܒܗ̇. ܘܐܬܬܨܝܬ ܠܗܕܐ ܡܠܬܐ ܕܢܬܒܢܐ ܫܘܪܐ
ܠܕܪܐ ܡܕܝܢܬܐ ܕܢܬܒܢܐ ܠܐ ܠܗܘܢ ܦܓܪ. ܘܐܬܪܓܫܘ[6] ܦܪ̈ܣܝܐ[7] ܡܢ
ܒܟܠܗ ܬܚܘܡܐ. ܘܒܥܘ ܠܡܟܠܝܘ ܘܟܠܝܢ ܗܘܘ ܠܗ̇. ܦܪ̈ܣܝܐ ܕܝܢ
ܢܦܩܝܢ ܗܘܘ ܡܢ ܢܨܝܒܝܢ ܘܡܦܠܛܝܢ ܗܘܘ ܠܗܘܢ[8]. ܘܟܠ ܗܕܐ
ܩܒܠ ܦܪ̈ܐܡܝܢ ܡܢ ܐܘܪܗܝ. ܘܢܦܩ ܢܦܩ ܒܐܡܪ. ܘܢܦܩ ܗܘܐ

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[1] MS. ܗܘܦܛܝܣ.
[2] MS. ܐܘܠܓܝܣ.
[3] See Assemâni, *Bibl. Orient.*, t. i, p. 284.
[4] The MS. has ܦܩܕ ܡܠܟܐ ܡܕܒܪܢܐ ܕܝܢ. The words ܦܩܕ ܡܠܟܐ are on the margin, and the word ܕܝܢ is marked to be deleted.
[5] MS. ܕܒܟܠܟ̈ܒܒܗ (*sic*).
[6] MS. apparently ܘܐܬܓܪܫܘ.
[7] MS. ܦܘܣܝܐ (*sic*).
[8] The words ܗܘܘ ܠܗܘܢ are on the margin.

ܘܡܢ ܡܟܘܕ̈ܝ. ܘܟܕܐ ܘܥܠܠ ܐܦ ܕܢܬܟܫܦ ܗ̇ܘ ܕܢܬܒܥܐ. ܢܚܬ ܕܝܢ ܐܦ ܦܪܘܛܪܝܢ[1] ܕܝܠܗ. ܘܟܢܫ ܫܒܝܐ ܒܟܠܗ̇ ܡܕܝܢܬܐ. ܐܦ ܠܐܦܝܣܩܘܦܐ ܢܒܫ ܠܗ ܡܠܟܐ ܕܦܪ̈ܣܝܢ ܠܥܠ̈ܡܝܢ[2] ܠܒܩܥܬܐ ܘܠܚܘܕܬܐ ܕܦܘܪܐ. ܘܐܘܪܟܢ ܡܗܝܡܢܐ ܕܗܘ ܠܥܠ̈ܡܝܢ ܕܢܒܐ ܒܗ̇ ܗܦܘܟܐ ܠܛܘܒܢܘܬܐ ܡܪܝܡ. ܡܫܝܚܐ ܕܝܢ ܕܡܬܢܒܗܘܢ ܗܘܐ ܠܒܝܬ ܗܦܘܟܘܬܐ ܘܠܚܪ̈ܬܐ ܡܢ ܦܘܠܘܣ ܕܡܫܝܚܐ: ܕܗ̇ܘܐ ܗܘܐ ܩܛܐ ܠܐܩܢܝ ܘܠܡܬܡܟܟܘ ܣܦܝܐ. ܩܒܠܗ ܡܢܗܘܢ ܗ̣ܘ ܗܝܡܢܐ ܘܟܒܪ ܕܝܢܘܪ ܒܐܣܛܘ̈ܐ ܕܡܕܝܢܬܐ. ܘܦܫܛ ܒܒܗ ܡܟܝܠ ܦܪ̈ܡܘܢܐ ܡܗܝܡܢܘܗ̇ ܘܠܐ ܐܬܬܟܝܠܘ. ܘܠܐ ܢܫܒܘܩ ܕܠܗ̈ܘܬܐ ܕܬܟܝܢ ܠܐܠܗܐ ܦܐܝܐ. ܢܦܩ ܡܢ ܕܝܠܗ ܠܟܠ ܒܗ̇ ܩܘܕܫܐ ܩܛܝܢ ܣܩ̈ܝܐ. ܒܝܘܡܐ ܕܝܢ ܕܒܬܪܗ ܡܢܬܐ: ܐܬܩܪܝ ܡܬܢܝܢ ܢܝܐ ܒܝܢܬܐ[3] ܡܬܕܚܠܝܢ ܗܘܝܢ. ܘܫܒܪܐ ܩܛܐ. ܘܐܡܪܬܐ ܠܦܘܠܢ ܒܬܠܬܐ. ܡܢ ܒܬܪ ܕܝܢ ܒܠܠܬܐ ܚܕܐ ܐܬܚܒܝܢ ܩܛܐ ܡܬܢܝ ܢܝܐ[4] ܒܝܢܬܐ ܘܫܒܪܐ ܒܫܒܪܐ ܀

LXXXVIII. ܛܝ̈ܝܐ ܕܝܢ ܕܦܘܪ̈ܣܝܐ ܠܐ ܫܠܝܘ ܐܘ ܫܒܩܘ. ܐܠܐ ܟܕ ܒܝܬ ܪ̈ܗܘܡܝܐ ܕܠܟܢ ܡܢ ܦܪ̈ܣܝܐ. ܘܫܒܘ ܠܬܪ̈ܝܢ ܦ̈ܢܝܐ. ܘܟܕ ܝܠܦ ܗܘܐ ܡܪܙܒܢܐ ܕܦܪ̈ܣܝܐ ܕܐܝܬ ܗܘܐ ܒܢܨܝܒܝܢ. ܠܓܘ ܠܛܝ̈ܝܐ ܕܝܠܗܘܢ ܘܩܛܠ ܐܢܘܢ. ܐܦ ܛܝ̈ܝܐ ܕܒܝܬ ܪ̈ܗܘܡܝܐ: ܟܕ ܕܠܐ ܦܘܩܕܢܐ ܠܒܝܬ ܦܪ̈ܣܝܐ ܘܫܒܘ ܐܬܘܪܐ ܣܓܝ. ܘܟܕ ܐܬܦܟܟܝ ܒܗܘܬܐ ܗܘܐ ܠܛܝܡܘܣܛܪܛܘܣ. ܢܦܩ ܗܘܐ ܠܗ ܩܝܛ ܒܩܠܝܢܝܩܘ ܕܗܘܐ ܗܘܐ ܕܘܟܣܐ ܠܐܦܣܩܝܐ. ܦܠܚ ܠܗ ܠܛܝܡܘܣܛܪܛܘܣ ܕܘܟܣ ܕܩܠܝܢܝܩܘܣ. ܘܟܕ ܢܦܩܘ ܡܢ ܦܪ̈ܣܝܐ ܡܢܗܘܢ. ܘܐܦܝܢ ܡܢܗܘܢ ܩܛܠܐ ܒܥܣܩܐ ܘܠܡܬܐ ܐܣܦ ܟܠܐ ܡܢܗܘܢ. ܦܪܩܢ ܕܝܢ

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[1] So MS. See ch. xxix.

[2] MS. ܠܥܠ̈ܡܝܢ.

[3] Read ܐܩܒܐ ܡܬܢܝ ܒܝܢܬܐ ܢܝܐ?

[4] Read ܢܝܐ ܩܛܐ ܡܬܢܝ?

ܘܡܢ ܢܫ̈ܐ ܣܒ̈ܬܐ ܘܐܪ̈ܡܠܬܐ ܘܡܣܟ̈ܢܬܐ܆ ܡܫܚܐ ܘܩܝ̈ܣܐ ܘܡܠܚܐ ܘܨܒ̈ܘܬܐ ܐܚܪ̈ܢܝܬܐ[1] ܠܢܦܩ̈ܬܗܘܢ ܫܩܠܝܢ ܗܘܘ. ܘܒܬܫܡܫܬܗܘܢ ܡܢ ܦܘܠܚܢܗܘܢ ܠܗܝܢ ܡܒܛܠܝܢ ܗܘܘ. ܘܣܟܐ· ܠܟܠܢܫ ܐܠܨܝܢ ܗܘܘ ܠܬܘܪ̈ܒܐ ܘܠܕܩ̈ܩܐ. ܘܠܐ ܐܫܬܒܩ ܐܢܫ ܕܠܐ ܡܛܝܗܝ ܡܢ ܒܝܫܬܗܘܢ. ܘܐܦ ܪ̈ܝܫܢܐ ܒܢ̈ܝ ܐܬܪܐ: ܐܝܠܝܢ ܕܣܝܡܝܢ ܗܘܘ ܠܡܛܒܣܘ ܘܠܦܪܢܣܘ ܐܢܘܢ܆ ܐܝ̈ܕܝܗܘܢ ܠܫܘܚܕܐ ܦܫ̈ܝܛܢ ܗܘ̈ܝ. ܘܒܪ ܡܢ ܕܟܠܢܫ ܫܩܠܝܢ ܗܘܘ. ܠܐܢܫ ܠܐ ܢܣܒܝܢ ܗܘܘ. ܐܠܐ ܠܗܠܝܢ ܕܩܝܡܐܝܬ ܕܟܠܗܘܢ ܦܩܕܝܢ ܗܘܘ. ܡܢ ܒܬܪ ܢܦܩ̈ܬܐ ܠܐܚܪ̈ܢܐ ܡܫܦܪܝܢ ܗܘܘ. ܘܐܦ ܟܠܐ ܩܫ̈ܝܫܐ ܘܡܫܡ̈ܫܢܐ ܫܪܝܢ ܗܘܘ. ܟܕ ܛܒ ܐܝܬ ܗܘܐ ܠܗܘܢ ܣܦܪܐ ܕܡܠܟܐ ܕܠܐ ܢܫܪܘܢ ܒܒܬܝ̈ܗܘܢ. ܘܡܛܠ ܠܐ ܐܢܐ ܗܣܝ̈ܬܐ ܠܡܟܬܒ. ܕܒܗ ܐܦܠܐ ܐܝܠܝܢ ܕܢܘܟܪ̈ܝܐ ܡܢܝܢ ܦܫܩܝܢ ܠܟܘܢ.

LXXXVII. ܡܢ ܒܬܪ ܕܝܢ ܕܒܚ̈ܢ[2] ܢܘܪܐ ܩܪܐ ܠܡܠܟܘܬܐ: ܡܣܛܪ̈ܛܝܠܛܝܣ[3] ܐܙܠ ܠܘܬ ܡܠܟܐ: ܘܐܪܝܒܢܕܐ ܠܐܢܛܝܘܟܝܐ: ܘܦܛܪܝܩܘܣ ܠܡܠܛܝܢܐ: ܘܗܘܦܛܝܘܣ ܠܐܕܘܣܐ: ܘܬܐܘܕܪܐ ܠܐܪܡܣܘܣܛܐ: ܘܡܠܘܠܐ ܠܡܟܣܝܘ. ܘܗܘܐ[4] ܢܟܝܫܐ ܡܠܐ ܠܟܪܟܐ.. ܘܦܩܕ ܠܗ ܠܐܘܠܘܓܝܣ[5] ܐܢܫܐ ܕܢܥܒܕ ܒܗ. ܘܐܬܟܬܒ ܗܘܦܪܟܐ ܢܝܫ ܗܘܐ ܠܡܦܩܢܘܬܗ. . . . . . . ܡܠܟܐ[6] ܦܩܕ ܠܡܛܝ̈ܒܘ ܠܒܝ̈ܫܬܐ ܕܒܝܫܬܐ. ܘܟܐܢܐ ܘܫܪܝܪܐ . . . .[7] ܟܕ ܚܘܪ ܕܢܕܒܪ ܠܡܕܝܢܬܐ. ܘܫܪܝܐ ܠܘܬܗ ܘܐܬܦܢܝ ܐܝ̈ܩܪܐ ܠܢܩ̈ܐ ܕܫܟܝܚܝܢ ܡܢ ܠܬܝܒܘܬܐ ܡܕܝܢܬܐ

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[1] MS. ܐܚܪ̈ܝܬܐ. [2] MS. ܕܒܚ̈ܢ ܕܝܢ. [3] MS. ܘܡܣܛܪܛܝܠܛܝܣ. [4] MS. ܗܘܐ. [5] MS. ܐܘܠܘܓܝܣ. [6] This word seems to be pretty certain, as the final letters ܟܐ are plain. What precedes is illegible, but we may supply ܘܩܝܡܗ ܠܗ. Had ܡܠܟܐ been correct, I should have added ܘܩܝܡܗ ܡܢ ܕܝܠܗ. [7] Martin gives ܘܬܘܒܗ, but Guidi believes the reading of the MS. to be [ܠܒ]ܠܗ.

ܬ̈ܪܥܘܗܝ[1] ܕܐܝܟ ܚܡܫܝܢ[2] ܐܦܩܘ ܡܢ ܐܝܠܝܢ ܕܐܫܬܒܝܘ܀ ܠܟܘܡܪ̈ܐ ܕܗܠܝܢ ܕܫܒܩܘ ܐܝܟ[3]܀ ܘܠܢܘܠܟܘܢܐ ܕܐܝܠܝܢ ܕܡܢ ܒܬܪ ܦܘܩ. ܕܐܦ ܙܒܢܐ ܒܗܠܝܢ ܩܛܝܠܐ ܕܦܬܒܬ ܢܚܣܘܢ ܠܡܬܢܫܩܘܗ. ܗܪܟܐ ܐܝܟ ܓܒܪ ܐܝܠܝܢ ܕܦܬܟܬ܀ ܡܢ ܐܝܠܝܢ ܕܦܬܒܬ. ܐܦ ܓܒܪ ܡܢ ܡܘܙܢܐ ܐܦܪܬ. ܕܠܘ ܠܟܠܗܘܢ ܦܩܕ ܐܢܐ. ܐܘܟܝܢܐ ܓܒܪ ܕܚܕ ܚܕ ܐܝܟ ܒܠܚܘܕܘܗܝ ܗܒܠܐ: ܐܠܐ ܐܬܒܠܘ ܠܡܬܒܪ ܐܬܪ̈ܘܬܐ ܦܘܪܣ ܗܘܘ̈ܢ. ܕܒܬܪ ܢܦܠ ܠܐ ܦܣܩ ܗܘܐ ܠܗܘܢ. ܘܐܦ ܟܕ ܕܢܗܘܐ ܡܢ ܗܠܝܢ ܕܐܡܪܢܐ ܦܬܟܪܝܢ. ܐܦ ܦܢܝܢ ܕܟܢܫܐ ܕܒܬܪܐ ܠܟܘܪܝܐ ܐܦܪܘ܀ ܟܕ ܢܣܒܝܢ ܗܘܘ ܗܘ ܦܠܛܝܢ: ܩܘܪܝ ܡܕܝܢܬܐ. ܐܝܟ ܒܟܢܟܪܐ ܦܘܝܢ ܗܘܘ ܠܗ. ܗܪܟܐ ܓܒܪ ܡܫܩܒܢܐ ܐܝܟܘ ܡܢ ܒܝܫܬܗܘܢ ܘܕܒܩܘ ܒܗܘܢ܀ ܘܦܪ̈ܣܝܗܘܢ[4] ܟܠܐ ܐܪܒܐ ܦܓܫܝܢ ܗܘܘ ܒܡܘܬܐ ܕܟܦܢܐ. ܘܐܢ̈ܫܐ ܛܪܕܘ[5] ܘܐܦܩܘ ܡܢ ܒܬܝ̈ܗܘܢ ܘܩܒܠܐ ܕܗܘ ܒܗܘܢ. ܘܒܟܢܫܐ ܕܐܢ̈ܫܐ ܒܛܠܝܗܘܢ ܐܝܟ ܕܒܥܡܕܐ ܕܦܢܝܢ ܗܘܘ. ܘܠܒܫܝܬܐ ܕܐܢ̈ܫܐ ܡܢ ܦܓܪ̈ܝܗܘܢ ܦܫܠܚܝܢ ܗܘܘ ܘܦܫܠܝܢ. ܘܟܡܐ ܐܢ̈ܫܐ ܒܡܫܩ̈ܝܬܐ ܡܩܒܠܬܐ ܡܬܢܫܚܝܢ[6] ܗܘܘ ܡܛܠ ܕܟܘܬܐ ܐܢܐ ܕܗܒ. ܘܟܡܐ ܐܢ̈ܫܐ܀ ܒܡܩܘܡܐ[7] ܡܬܦܓܪܝܢ[8] ܗܘܘ ܘܡܫܬܚܩܝܢ[9] ܠܗܘܢ ܡܛܠ ܕܓܠܐ ܐܪܘܪ̈ܬܐ. ܘܡܟܘܠܬܐ ܩܘܕܪܬܐ ܕܟܠܢܫ: ܘܐܫܦܐ ܕܐܝܬ ܗܘܐ ܠܣܓܝ̈ܐܐ ܒܡܘܬܐ ܘܡܟܪ̈ܝܬܐ ܓܠܝܐܝܬ ܦܢܝܢ ܗܘܘ. ܘܒܝܬ ܐܘܪܚܬܐ ܟܠܐ ܗܪ̈ܟܐ ܢܦܠܝܢ ܗܘܘ. ܘܡܛܠ ܕܝܢ ܕܠܐ ܦܫܩܝܢ ܗܘ̈ܝ ܠܗܘܢ ܕܬܠܬܐ ܘܒܩܘܠܬܐ ܕܡܝܬܘܬܐ܀ ܒܟܠ ܐܘܩܝܢܐ ܒܣܘ̈ܩܠܬܗܘܢ ܡܢܝ ܗܘܘ. ܘܠܟܝܢ ܒܟܠܫ ܒܢ̈ܝܐ ܡܬܟܠܠܝܢ ܗܘܘ ܒܡܘܬܐ ܘܒܟܦܢܐ.

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1) MS. ܬܪܥܘܗܝ. 2) MS. ܚܡܫܢ. 3) MS. ܐܝܡ. 4) MS. ܘܦܪܣܝܗܘܢ. 5) ܘ is more recent. 6) MS. ܡܬܢܫܫܚܝܢ. 7) MS. ܒܡܩܘܡܐ (*sic*). 8) Read ܡܬܦܓܪܝܢ? 9) Read ܘܡܫܬܚܩܝܢ?

ܢܚܬ ܠܬܡܢ ܘܝܗܒ ܬܡܢ ܕܝܢܪܐ ܕܝܢܪܐ. ܘܐܬܐ ܡܢ ܬܡܢ ܠܐܘܪܗܝ. ܘܝܗܒ ܠܟܠ ܐܢܬܬܐ ܕܝܠܕܬ ܒܬܠܬ ܬܪܡܣܝܢ. ܘܠܟܠ ܛܠܝܐ ܙܘܙܐ ܚܕ. ܦܠܓ ܚܘܪ ܡܟܠܠ ܒܟܬ̈ܘܢ ܕܢܩܐ. ܕܩܢܝܢ ܘܕܠܐ ܩܢܝܢ.

LXXXV. ܒܗ̇ ܕܝܢ ܒܗܕܐ ܫܢܬܐ: ܡܢ ܒܬܪ ܕܫܠܡ ܩܪܒܐ ܣܓܝ̈ܐܬܐ ܚܝ̈ܘܬܐ ܐܬܚܙ̈ܝܢ ܒܢ. ܗܠܝܢ ܕܒܟܠܬ ܫܢ̈ܝܐ ܕܩܕ̈ܡܝܐ ܕܒܝܠܐ ܗܘ̈ܝ ܒܡܕ̈ܒܪܐ ܗܢܘܢ. ܐܬܚܙܝܘ ܗܘ̈ܘ ܠܡܕ̈ܝܢܬܐ ܩܘܪ̈ܝܐ ܕܒܢܝ̈ܢܫܐ. ܘܡܢ ܙܒܢ ܘܐܘܣܦ[1] ܡܟ̈ܝܪܐ ܕܡܗܝܠܐ. ܢܟ̈ܝܢ ܗܘ̈ܘ ܣܓܝ̈ܐܬܐ ܠܚܝܘ ܦܘ̈ܬܐ ܘܢܬܩ̈ܦܢ ܗܘ̈ܝ ܠܬܘ̈ܪܐ ܘܐܟ̈ܠܢ. ܘܢܦ̈ܩܢ ܗܘ̈ܘ ܐܦ ܥܠ ܓܒ̈ܪܐ ܡܥܒ̈ܪܐ ܒܐܘܪ̈ܚܬܐ ܘܡܚܒ̈ܠܝܢ ܠܗܘܢ. ܗܟܢܐ ܕܝܢ ܢܟܝܢ ܗܘܘ: ܕܒܟܢܫܐ ܕܐܪܙܐ ܠܒܝܬ ܗܘܐ ܐܢܫ ܒܟܠܗ̇ ܒܗܘܢ. ܕܢܦܩ ܒܐܘܪܚܗ ܕܠܐ ܒܙܝܢܐ: ܡܢ ܕܚܠܬܐ ܕܣܓܝ̈ܬ[2] ܛܒܐ. ܒܡܦܪܢܘܬܗ ܕܝܢ ܕܡܪܢ: ܗܘ̇ ܕܒܟܠܙܒܢ ܒܛܝܠ ܠܗ ܠܟܠܢ: ܘܡܢ ܟܠ ܢܟܝ̈ܢܝܢ ܕܪ̈ܫܝܥܘܬܗܘܢ ܡܦܨܐ ܠܢ: ܢܒܠ ܡܢܗܘܢ ܒܐܝ̈ܕܝ ܚܘ̈ܝܐ: ܘܢܓܝܫ ܐܢܘܢ. ܘܦܪܩ ܥܒ̈ܕܘܗܝ ܡܢ ܡܚܒܬܗ[3] ܠܐܘܪܗܝ. ܐܦ ܓܒܪ̈ܐ ܠܟܝܦ ܡܫܬܩܝܢ. ܘܩܒܪܘ ܘܐܬܘ ܐܢܫܝܢ ܡܢ ܫܬܝܢ[4]. ܘܥܒܕ ܒܟܠܢܫ ܘܦܓܥ ܠܐܠܗܐ. ܗܘ̇ ܕܐܡܪ ܕܢܣܬܠܩܘܢ ܘܐܘܟܠܢܘܢ ܐܠܐ ܥܠ ܟܠܗ̇ ܚܝܘܬܐ ܕܐܪܥܐ. ܐܝܟ ܓܒܪ ܡܛܠ ܚܛܗ̈ܝܢ ܐܬܝܪ ܒܟܠܢ ܚܪܒܐ ܘܟܦܢܐ ܘܡܘܬܢܐ: ܘܣܓܝ̈ܐܬܐ ܚܝ̈ܘܬܐ ܘܡܫ̈ܪܘܬܐ ܐܬܝܗܒܬ ܕܒܚܛ̈ܗܝܢ ܘܕܠܐ ܒܚܛ̈ܗܝܢ. ܐܠܐ ܒܬܝܒܘܬܗ ܡܢ ܟܠܗܝܢ ܦܪܩܢ.

LXXXVI. ܘܐܦ ܠܚܕ ܚܘܝܪܐ ܢܚܠܐ ܡܛܠ ܕܣܠܩܘ ܒܢ

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[1] MS. ܘܐܘܣܦܘ, but the ܘ is more recent.

[2] MS. ܕܣܢܝܘܬ.

[3] The MS. seems to have ܡܚܒܬܝܢ.

[4] MS. ܐܢܫ and ܫܬ̈ܝܢ.

ܗܘܐ ܠܗ ܡܢ ܩܕܡ ܕܢܦܪܩܘܢ ܒܠܒܢ̇ܘ ܦܘܪ̈ܣܝܐ. ܘܫܒܩ ܗܘܘ ܩ̈ܢܝܢ ܡܕܪܘܫ ܕܝܠܗ̇[1] ܠܘܬ ܩܕܝܫܐ ܘܪ̈ܢܝܢ ܠܐܠܗܐ.· ܘܕܡܛܘܒܬ ܟܠܠ ܫܘܦܪܐ ܠܐܠܗ̈ܐ.· ܣܠܩܘ ܘܢܘܚܐ ܡܢܝ ܒܠܘܒܝܘܣ[2] ܒܛܝܝ̈ܐ ܕܐܬܡܚܝܐ.· ܕܢܦܝܣ ܠܗܘܢ ܐܦܝܣܩܘܦܐ. ܘܠܒܪ[3] ܐܝܟ ܕܐܣܝܪܐ ܒܠܗܘܢ ܢܩ̈ܦܬܐ ܕܗܘܘ ܠܗܘܢ. ܘܒܬܪܟܢ[4] ܐܬܦܠܓ[5] ܡܢ ܚܝܠܐ ܡܕܝܢܬܐ ܗܢܐ ܩܫܝܫܐ ܘܪܥܝܬܐ ܕܒܝܬܐ ܕܝܠܗ̇ ܕܐܡܪ: ܐܦܝܣܩܘܦܝ ܡܬܪ̈ܢܣܘܣ ܠܛܝܝ̈ܐ.· ܘܡܕܒܪܗ ܠܗܘܢ ܐܦܝܣܩܘܦܐ. ܘܗܘ ܡܕܝܢܬܐ ܗܢܐ ܟܕ ܦܠܐ ܙܢܫܘܬܐ ܚܪܒܘܬܐ. ܦܪܙ ܠܬܘܡܐ ܟܘܪܐܦܝܣܩܘܦܐ ܕܝܠܗ ܠܩܘܣܛܢܛܝܢܐܦܘܠܝܣ.· ܕܝܕܥ ܠܐܡܝܪ̈ܐ ܕܐܝܬ ܗܘܐ ܠܗܘܢ.· ܘܕܢܫܐܠ ܡܘܗܒܬܐ ܡܢ ܩܕܡ ܡܠܟܐ. ܘܐܫܬܘܕܝ ܒܫܡܗ ܐܝܠܝܢ ܕܐܝܬ ܗܘܐ ܠܗܘܢ. ܘܐܦܝܣܗ ܠܡܠܟܐ ܕܢܗܒ ܠܗܘܢ ܢܗܘܐ ܠܗܘܢ ܐܦܝܣܩܘܦܐ. ܘܦܩܕ ܡܠܟܐ ܒܟܬܒܘܗܝ. ܘܫܕܪ ܠܗ ܠܛܝܝ̈ܐ ܕܠܐ ܢܗܘܐ ܐܝܟ. ܘܐܦ ܡܠܟܐ ܝܗܒ ܠܗܘܢ ܕܢܗܘܐ ܐܝܢܐ ܕܨܒܐ. ܢܗܒ ܕܝܢ ܡܠܟܐ ܘܠܛܝܝ̈ܐ ܡܘܗ̈ܒܬܐ[6] ܠܟܒܪܬܐ ܕܐܡܪ. ܘܕܗܒܐ ܣܓܝܐܐ ܕܢܦܠܓܢ ܠܡܣ̈ܟܢܐ[7]. ܘܡܛܠܗܕܐ ܐܬܦܢܩܘ[8] ܠܛܝܝ̈ܐ. ܟܠܗܘܢ ܐܝܠܝܢ ܕܒܐܬܪ̈ܘܬܐ[9] ܐܚܪ̈ܢܐ ܦܗܝܢ ܗܘܘ. ܘܦܩܦܩܝܢ ܗܘܘ ܩܘܪ̈ܝܐ ܕܡܕܝܢܬܐ ܒܟܢܘܫܐ ܡܢ ܐܡܪ: ܘܗܝܕܝܢ ܦܠܓܝܢ ܗܘܘ ܩܕܡ ܕܡܬܦܩܕ ܠܗܘܢ.

LXXXIV. ܐܦ ܐܪܘܒܢܕܘܣ ܕܝܢ ܡܗܝܡܢܐ ܕܡܠܟܐ: ܗܘ ܕܐܪ̈ܩܬܐ ܙܘܪ̈ܒܬܐ ܠܗ ܒܟܬ̈ܒܝ ܗܘܐ ܒܐܪܥܐ ܕܐܪܙܢܝܛ ܘܒܐܬܪ̈ܘܬܐ ܐܚܪ̈ܢܐ.

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1) MS. ܕܝܠܗ. 2) MS. ܒܠܘܒܝܢܣ. 3) MS. ܘܠܒܒܘ. 4) Add ܕܝܢ? 5) MS. ܐܬܦܠܓܘ, but the ܘ is later. 6) MS. ܡܘܗܒܬܐ. 7) MS. ܕܢܦܠܓ ܠܡܣܟܢܐ, but the upper point seems to be later. Read ܕܢܬܦܠܓܢ? 8) ܘ is more recent. 9) MS. ܕܒܬܪ̈ܘܬܐ.

ܒܪܐ ܗܘܐ. ܘܬܠܓܐ ܘܓܠܝܕܐ ܣܓܝܐܐ. ܘܡܛܠ ܕܪ̈ܗܘܡܝܐ ܡܫܪ̈ܝܬܗܘܢ ܚܕ ܚܕ܆ ܘܟܠܢܫ ܠܓܒ ܡܕܡ ܕܡܬܒܥܐ ܗܘܐ ܡܢ ܟܪܟܐ ܘܐܦܠܐ ܕܢܗܦܟ ܠܐܬܪܗ. ܘܐܝܠܝܢ ܕܫܒܩܘ¹ ܘܠܐ ܐܙܠܘ¹ ܠܐܬܪ̈ܘܬܗܘܢ. ܢܦܠܘ¹ ܒܟܐܒܐ ܘܡܝܬܘ ܒܟܦܢܐ ܘܒܡܘܬܢܐ. ܕܢܬܬܪܘܢ ܡܛܠ ܩܘܪܫܐ. ܐܣܦܒܕ ܕܝܢ ܟܕ ܚܙܐ ܕܐܬܪܚܩܘ ܪ̈ܗܘܡܝܐ܆ ܘܠܐ ܣܦܩܘ¹ ܠܡܩܒܠ ܩܪܒܐ. ܫܠܚ ܠܡܓܝܣܛܪܘܣ. ܕܐܘ ܢܥܒܕ ܫܠܡܐ܆ ܘܢܦܩܘܢ ܢܦܫܝܢ ܦܘܪ̈ܣܐ ܡܢ ܐܡܕ܆ ܐܘ ܢܦܠܘܢ ܩܪܒܐ. ܡܓܝܣܛܪܘܣ ܕܝܢ ܟܕ ܫܡܥ ܠܗܠܝܢ ܡܠ̈ܐ܆ ܕܢܫܡܥܗ ܠܚܝܠܐ ܘܠܐ ܐܬܡܨܝ. ܘܟܕ ܚܙܐ ܕܐܬܟܠܝ ܠܗܘܢ ܣܘܓܐܗܘܢ ܕܪ̈ܗܘܡܝܐ ܡܢ ܠܘܬܗ. ܫܕܪ ܚܝܠܐ ܘܩܕܡ ܐܝܟ ܠܡܣܬܪܚܐ ܠܡܩܡܘ ܡܢ ܐܡܕ ܒܗܪܐ ܠܢܦܩ. ܕܐܦ ܗܘ ܕܦܩܕ [ܠܬܪ̈ܝ]ܗܘܢ ܩܠܝܠܐ ܘܡܫܬܡܥܝܢ ܟܠܐ ܡܕܡ ܕܟܕܒ. ܘܠܐ ܢܗܘܐ ܩܘܡ² [ܒܝܢܬܗܘܢ] ܩܪܒܐ. ܡܠܟܐ ܕܝܢ ܕܪ̈ܗܘܡܝܐ ܟܕ ܫܡܥ ܗܠܝܢ ܕܗܘܝ. ܦܩܕ ܕܢܬܟܬܒ ܐܦܬܝܢ ܒܟܠܗܝܢ ܡܕܝܢ̈ܬܐ. ܘܢܬܐܪܬ³ ܐܡܕ. ܐܝܟ ܡܢ ܕܝܢ ܕܢܦܪܘܩ ܠܟܠܟܠܗܘܢ ܟܘܬܐ ܘܢܫܝܘܗܝ ܠܩܪܒܐ. ܐܝܟܢܐ⁴ ܘܕܩܪ̈ܒܐ ܦܪܩ ܠܗ ܠܥܡܐ. ܟܕ ܐܝܟ ܕܢܦܩܘ ܠܗܘܢ. ܘܡܠܟܝܢ ܠܡܦܩܬܐ ܕܦܬܘܪܗ ܒܠܗܘܢ ܕܝܗܒܐ.

LXXXII. ܒܗܕܐ ܕܝܢ ܐܬܠܟܘ⁵ ܐܘܪ̈ܗܝܐ ܐܢܫܝܢ ܕܦܠܚܝܢ ܗܘܘ ܒܣܘܪܐ ܠܐܡܕ܆ ܠܒܬ ܐܝܟ ܕܢܚܘܐ. ܐܠܐ ܐܢܫܝܢ ܕܒܗ ܒܣܘܟܪܢܐ ܦܠܚܝܢ ܗܘܘ. ܣܓܝܐܝܢ ܗܘܘ ܒܐܘܪܚܐ ܡܢܬܘ⁶ ܗܘܢ ܘܒܟܢܪܗܘܢ.

LXXXIII. ܡܛܠܬܐ ܕܝܢ ܢܗܘܢ ܐܦܣܩܘܦܐ⁷ ܕܐܡܕ ܐܬܬܢܝܚ

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1) ܘ is more recent. 2) For ܩܐܡ. 3) MS. ܘܢܬܐܪܐܬ. 4) MS. repeats ܕܝܢ. 5) For ܐܬܠܟܘ. 6) ܘ is more recent. 7) Assemâni has ܐܦܝܣܩܘܦܐ, both here and below (see *Bibl. Orient.*, t. i, p. 282), and does not mention that the name of the patriarch is written in the manuscript ܦܠܒܝܢܘܣ.

ܕܗܠܝܢ ܕܐܬܝ܆ ܠܦܪ̈ܣܝܐ ܕܒܐܡܕ ܣܢܝܩܝܢ[1] ܗܘܘ. ܡܛܠ ܕܐܦ ܡܢ ܕܚܠܬܗܘܢ ܡܬܡܣܟܢܝܢ ܗܘܘ܆ ܐܠܐ ܒܐܘܠܨܢܐ ܣܓܝܐܐ ܐܝܬܝܗܘܢ ܗܘܘ ܡܢ ܟܦܢܐ. ܡܓܣܛܪܘܣ ܕܝܢ ܐܡܪ. ܕܩܪܒܗܘܢ ܕܗܠܝܢ ܠܐ ܬܬܒܪ[2] ܠܗ. ܡܛܠ ܕܒܡܕܝܢܬܐ ܕܟܠ ܣܢܝܩܝܢ ܘܚܒܝܫܝܢ ܐܢܘܢ. ܐܡܪ ܠܗ ܐܣܛܒܝܕ. ܡܕܝܢ ܟܘܟܣܝܢܝܢ ܐܟܪܙ ܠܗܘܢ ܣܒܪܬܐ. ܠܐ ܢܓܪ ܦܐ ܠܟ܆ ܕܢܦܩܘܢ[3] ܥܒ̈ܕܝܢ ܒܟܦܢܐ. ܐܡܬܝ ܢܓܪ ܕܬܓܪܐ ܦܣܩܐ ܗܘ ܠܟ ܠܡܫܒܩܘ ܐܢܘܢ. ܐܡܪ ܠܗ ܟܪܙ. ܐܡܪ ܐܣܛܒܝܕ. ܢܦܩܘܢ ܠܟ ܐܢܬ ܘܟܠܗܘܢ ܡܕ̈ܝܢܬܐ ܘܩ̈ܘܪܝ ܚܝܠܐ ܕܐܬܐ ܠܘܬܟ. ܕܠܐ ܐܢܫ ܡܫܠܛ ܠܗܘܢ ܠܐܢܫܝܢ ܕܡܥܒܪ ܐܢܐ. ܘܐܢܫܘ ܠܗ ܒܟܠܗܘܢ. ܫܦܪ ܡܢ ܢܘܚܡܐ ܕܗܘܐ ܕܢܟܬ ܗܘܐ ܒܫܡܗܘܢ ܒܐܦܝܣܐ. ܡܛܠܗܘܢ ܕܐܢܫ ܩܒܠܘ ܗܘܐ ܡܓܣܛܪܘܣ. ܕܐܦ ܩܘܡܐ ܡܩܘܡܬܐ[4] ܡܕܡ ܠܐ ܢܬܒܝܢ ܒܗ. ܟܪܙ ܗܟܝܠ ܐܣܛܒܝܕ ܠܬܠܬܐ ܢܦܩ̈ܝܢ ܠܚܝܠܝܢ ܦܬܘ̈ܪܐ ܕܠܚܡܐ. ܘܡܓܪܗܘܢ ܗܒܠܢ ܗܘܘ ܓܙܐ. ܘܦܩܕ ܒܟܠܗܘܢ ܢܘܚܡܐ܆ ܘܢܦܩܘ ܐܢܘܢ ܡܢܗܘܢ ܘܠܐܢܫܝܢ ܕܐܬܐ ܗܘܐ ܒܡܫܗܘܢ ܦܠܛ. ܟܕ ܕܝܢ ܡܬܓܪܓ ܗܘܐ ܐܣܛܒܝܕ ܒܟܠܐ ܗܕܐ܆ ܘܦܠܐ ܗܘܐ ܡܢ ܡܓܣܛܪܘܣ ܕܢܫܩܠ ܒܪܝܫܗ ܕܗܘ ܡܢ ܕܫܒܪܗ̇[5]. ܐܡܪ ܠܗ ܡܓܣܛܪܘܣ ܕܠܐ ܡܫܟܚ ܐܢܐ ܐܡܪ ܡܕܡ ܗܕܐ ܫܒܩ܆ ܡܛܠ ܣܓܝܐܘܬܗ ܕܚܝܠܐ ܕܐܬܐ ܠܡܠܟ. ܐܠܘ ܕܝܢ ܢܗܘܬ[6] ܡܠܟܐ܆ ܘܐܬܐ ܟܕ ܚܝܠܐ ܠܡܬܟܬܫܘ ܡܥܟ ܠܐ ܟܠܐ ܐܢܐ ܠܟ. ܐܣܛܒܝܕ ܕܝܢ ܡܢ ܗܕܐ ܕܚܠ. ܘܟܠܐ ܦܝܢܐ ܡܦܩܣ ܗܘܐ.

LXXXI. ܘܟܕ ܢܩܦܬܐ ܣܓܝܐܐ ܥܒܪ ܡܢ ܕܡܫܬܟܚ. ܩܘܪܐ

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[1] MS. ܣܢܝܩܢ. [2] For ܬܬܕܒܪ. [3] MS. ܕܢܦܩܢ.
[4] MS. ܡܩܘ̈ܡܬܐ, but the points seem to be a later addition.
[5] MS. ܕܫܟܪܗ. [6] For ܢܗܘ ܐܢܬ.

ܗܟܢܐ ܕܐܬܟܠܘ ܠܗܘܢ ܡܢ ܢܣܬܝܢ. ܘܡܢ ܒܬܪ ܕܢܦܩܝܢ ܗܘܘ
ܠܡܬܟ̈ܬܫܐ ܘܢܕܒܐ ܗܘܬ ܢܘܪܐ. ܟܦܢܝܢ ܗܘܘ ܐܦ ܠܒ̈ܩܝܐ ܠܐܦܩܐ.
ܦܫܦܫܝܢ ܗܘܘ ܕܝܢ ܘܡܬܢܚܠܝܢ. ܐܦ ܒ̈ܢܝܐ ܘܐ̈ܢܬܐ ܘܒܥܠܗܘܢ
ܐܬܟܠܐ. ܐܦ ܛ̈ܠܝܐ ܕܝܢ ܕܙ̈ܥܘܪܝܐ ܚܒܪ ܕܩܛܠ ܡܢ ܡܩܕܡܗܘܢ
ܘܚܒܪܘ[1] ܘܡܚܘ ܘܐܣܪܒ ܟܠ ܕܐܫܟܚ ܒܗ ܦܓ̈ܪܐ. ܡܢ ܢܩܒܬܐ
ܗܘ ܕܝܢ ܕܠܒܠܗܘܢ ܒܩ̈ܪܝܬܐ ܒܥܦܠ ܛܠܝܐ ܡܫܚܝܢ ܐܢܬ. ܐܬܠܟܦܝܢ
ܡܢܫܘܬܐ ܐܦ ܒܗܕܐ. ܕܠܛ̈ܠܝܐ ܕܐܢ̈ܫܝܗܘܢ ܢܟܣܘ܀ ܟܠܗ ܫܘܬܐ
ܙܒܢܐ ܡܢܒܐ ܗܢܐ ܗܘܐ. ܘܐܝܬ ܕܚܠܢܝܗܘܢ ܒܬܪ̈ܥܝܗܘܢ ܡܬܟܣܝܢ.

LXXX. ܗܘܐ ܕܝܢ ܡܢ ܒܬܪ ܕܡܫܬܠܡܝܢ ܠܗ ܪ̈ܗܘܡܝܐ ܠܐܬܪܐ:
ܘܥܠܬ ܐܢܫ ܕܦܐܫ ܠܗܘܦܟܗܘܢ [ܙܓܐ] ܕܒܐܬܪܐ ܠܐܘܪܚܗܘܢ. ܘܡܛܠ
ܗܕܐ ܦܪܣ ܠܐܣܛܪܒ ܠܘܬ ܡܓܝܣܛܪܘܣ ܕܢ[ܡܠܠ] ܥܠ ܫܝܢܐ.
ܡܢ ܐܝܬ ܗܘܐ ܒܟܠܗ ܚܝܠܐ ܐܝܟ ܒܗܪܝ ܠܩܕܡܝܢ. ܦܪܣ ܕܝܢ
ܠܒܠܗܘܢ ܚܝ̈ܠܐ ܕܡܛܐ ܗܘܐ ܡܢ ܐܡܕ. ܘܠܗܘܢܐ ܗܘ ܕܕܒܪ ܡܢ
ܐܡܕܝܢ. ܘܠܐܒܫܠܐ ܗܘ ܕܡܛܠ ܗܘܐ ܡܢ ܐܘܪܚܐ ܒܡܕܝܢܬܐ.
ܐܦ ܠܡܠܟܗ ܬܘܒ ܕܠܐܘܛܘܩܝܣ ܕܒܟܘܣ. ܕܢܬܚܒܠ ܗܘܐ ܒܐܪܥܬܐ
ܠܘܬܗ ܘܡܛܬ ܬܡܢ. ܦܪܥܗ ܗܘܐ ܒܐܪܥܘܬܐ ܡܢ ܛܒܥܐ.
ܕܢܗܘܐ ܕܠܐ ܗܘܐ ܠܒܪ ܡܢ ܡܘܬܐ ܗܘ ܕܚܒܠܐ ܡܛܬ. ܘܦܩܕܝܢ
ܒܟ̈ܪܘܗܝ ܘܐܟܠܝܢ ܕܢܬܒܥ ܒܡܬܐ. ܘܡܛܠ[2] ܐܝܟ ܡܓܝܣܛܪܘܣ.
ܘܦܪܣ ܐܝܟ ܠܐܘܪܚܗ. ܫܬܪ ܡܢ ܕܢܐ ܕܐܡܪ ܘܡܛܝܣ ܒܡܬܐ. ܟܕ
ܚܙܝ ܘܐܬܢܩܬ. ܘܪܓܐ ܗܘܐ ܕܢܡܛܝܬ ܐܝܟ. ܐܡܪ ܗܘܐ ܟܕ
ܕܒܪܗܘܢ ܐܬܟܠܡ ܕܩ̈ܪܒܬܐ ܕܢܛܪܝܢ ܗܘܘ. ܘܟܠ ܗܕܐ ܦܩܕܝܢ
ܒܩܪ̈ܒܐ ܕܠܐ ܡܬܟܦܝܢ ܐܬܠܗܘܢ ܚܘܪܐ ܕܐܡܪ. ܐܣܛܪܒ ܕܝܢ
ܟܕܐ ܗܘܐ ܡܢܗ ܘܡܬܟܦܦ ܠܗ. ܕܒܬܠ ܠܗ ܠܐܟܦܗܘܢ

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1) ܘ is more recent. 2) The ܘ is a subsequent addition.

ܐܦܝ̄ܣ̄ ܠܘܬ ܡܠܟܐ: ܕܢܦܝܣܘܗܝ[1] ܠܡܫܒܩ ܣܘܢܛܠܝܐ[2].
ܘܫܒܩܗ ܡܠܟܐ ܡܫܝܚܐܝܬ. ܘܐܬܬܟܠ ܒܗ ܟܠ ܕܡܫܒܩ ܚܘܒܬܐ[3]
ܕܟܠ ܡܣܟܢ̈ܐ: ܒܝܘܡܐ ܕܐܝܟ ܗܢܐ: ܘܫܒܩ ܠܘܬܗ. ܐܡܪ ܗܘܐ
ܓܝܪ. ܕܗܘ ܠܐܠܗܐ ܪܒܐ ܗܘܐ ܒܠܒܗ. ܐܦ ܗܘ ܕܝܗܒ ܕܠܐ ܦܝܣܐ
ܕܐܢܫ. ܠܡܫܒܪ ܦܫܝܪܬܐ ܠܘܬ ܡܕܝܢܬܐ ܒܚܕܬܐ. ܟܕ ܕܝܢ 5
ܒܕܝܠ ܬܡܢ ܐܝܬܘܗܝ ܗܘܐ ܐܦܝܣܩܘܦܐ: ܦܩܕ ܡܠܟܐ ܫܘܒܩܢܐ
ܠܟܠܗ̇[4] ܒܝܬ ܢܗܪ̈ܘܬܐ ܒܐܬܪ̈ܘܢ ܐܣܝܪܐ: ܟܕ ܗܘ ܠܐ ܢܬܥܕܫ. ܐܦ
ܠܟܝܬ ܡܟܪ̈ܝܢܐ: ܫܒܩ ܚܕܐ ܡܢ ܬܠܬ ܕܣܘܢܛܠܝܐ.

LXXIX. ܡܕܒܪ̈ܢܐ ܕܝܢ ܕܪ̈ܗܘܡܝܐ ܩܕܡ ܕܦܪܫܝܢ ܗܘܘ ܟܠ
ܐܡܪ. ܢܣܬܝܢ ܗܘܘ ܒܓܝ̈ܣܐ ܒܐܪܥܐ ܕܦܪ̈ܣܝܐ ܘܫܒܝܢ ܘܡܚܒܠܝܢ 10
ܘܡܚܪܒܝܢ. ܘܓܠܘ ܦܪ̈ܣܝܐ ܡܢ ܩܕܡܝܗܘܢ. ܘܟܕ ܢܗܪܐ
ܕܩܠܬ. ܘܐܦܩܘ ܠܬܡܢ ܦܪ̈ܫܐ ܕܦܪ̈ܣܝܐ: ܕܡܬܚܒܫܝܢ ܗܘܘ ܠܡܐܬܐ
ܥܠܝܗܘܢ ܕܪ̈ܗܘܡܝܐ[5]. ܘܐܬܟܬܫܘ[6] ܥܡܗܘܢ. ܘܩܛܠܘ[6] ܥܒܪ
ܕܩܠܬ. ܘܥܒܪ ܒܬܪܗܘܢ ܪ̈ܗܘܡܝܐ. ܘܠܟܠܗܘܢ ܦܪ̈ܫܐ ܕܦܪ̈ܣܝܐ
ܚܪܒܘ[6]. ܕܗܘܝܢ ܗܘܘ ܐܝܟ ܥܣܪܐ ܐܠܦ̈ܝܢ ܓܒܪ̈ܝܢ. ܘܫܒܝܐ 15
ܕܥܠܟܗ ܓܠܘܬܐ ܓܘܗ. ܘܐܘܩܕ ܩܘܪ̈ܝܐ ܣܓܝ̈ܐܬܐ ܘܩܛܠ ܟܠ
ܕܒܪܐ ܕܒܩ̈ܘܝܢ. ܡܢ ܟܕ ܠܐܪܡܢܝܐ ܥܒܪܝܢ ܘܡܠܟܠ. ܘܢܦ̈ܩܐ ܘܓܠܝܐ
ܦܓܪ. ܗܢܐ ܓܝܪ ܦܩܕ ܗܘ ܡܓܝܣܛܪܘܣ ܠܟܠܗܘܢ ܡܕܒܪ̈ܢܐ.
ܕܐܦ ܗܘ ܕܡܫܬܡܗ ܐܢܫ ܡܢ ܪ̈ܗܘܡܝܐ ܕܡܫܬܡܥ ܕܒܪܐ ܡܢ ܟܕ
ܠܐܪܡܢܝܐ ܥܒܪܝܢ ܘܡܠܟܠ. ܗܘ ܕܢܦܠ ܣܠܩܘܗܝ. ܘܟܕܠ 20
ܩܪܝܬܐ ܕܢܦܠܝܢ ܠܗ. ܠܐ ܢܫܒܩܘܢ ܒܗ̇ ܐܦܠܐ ܚܕ ܒܝܬܐ ܕܦܠܚ.
ܘܡܛܠܗܕܐ ܓܪܦ ܐܢܫܐ ܚܝ̈ܠܬܐ ܡܢ ܪ̈ܗܘܡܝܐ: ܘܩܘܪ̈ܝܐ

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[1] MS. ܕܢܦܝܣܘܢܗܝ. [2] MS. ܣܘ̈ܢܛܠܝܐ. [3] MS. ܚܘܒܬܐ.
[4] MS. ܠܟܠܗ. [5] The word ܕܪ̈ܗܘܡܝܐ has been cancelled in the MS., but I have preferred to retain it. [6] ܘ is more recent.

[ܐܘ ܣܒܐ][1] ܕܡ̈ܝܬܝܢ ܗܘܘ ܒܚܝܠܗ. ܢܬܦܝܢ ܗܘܘ ܠܗ ܠܓܘ ܒܝܬܐ ܘܦܠܓܝܢ ܘܐܟܠܝܢ ܠܗ. ܒܡܠܚܐ ܐܘ ܒܛܦܝܐ. ܘܟܕ ܐܬܦܪܣ ܡܢ ܙܢܝܐ ܕܛܘܒܐ: ܘܐܬܚܙܝܬ ܒܥܘܬܐ ܠܡܕܝܢܬܐ ܗܘ ܕܐܝܬ ܗܘܐ ܠܗܢ. ܐܡܬܝ ܒܫܒܝܬܐ ܡܢܗܘܢ ܘܩܛܠ ܐܢܫ. ܘܐܬܟܢܫܘ ܠܐܢܫܝܢ ܕܚܝܫ. ܕܠܘܬ ܠܐ ܢܣܒܝܢ ܗܕܐ ܘܢܩܛܠܘܢ ܠܐܢܫ. ܐܦܣ ܠܗܘܢ ܕܝܢ ܠܡܐܟܠ ܠܐܢܫܝܢ ܕܡ̈ܝܬܝܢ. ܘܗܕܐ ܦܓܪ̈ܐ ܗܘܘ ܡܬܚܒܠܝܢ. ܘܐܟܠܝܢ ܒܣܪܐ ܡܝܬܐ ܕܒܢܝ̈ܢܫܐ ܘܡܢܗܘܢ ܣܩܘܪ̈ܐ[2] ܕܡܠܚܝܢ ܘܒܩܘܩܐ ܒܟ̈ܠܒܐ ܘܒܩ̈ܛܐ ܕܚ̈ܡܪܐ ܡܬܩ̈ܛܠܝܢ ܗܘܘ ܡܢ ܦܓܪ̈ܐ[3] ܘܡܢ ܕܚܝ̈ܐ ܘܐܟܠܝܢ. ܠܚܝ̈ܘܬܐ ܕܝܢ ܕܗ̈ܘܡܠܐ ܡܕܡ ܠܐ ܫܒܩܝܢ ܗܘܐ ܠܗܘܢ. ܐܠܐ ܠܟܠܡܕܡ ܡܬܚܘܒ ܗܘܐ ܠܗܘܢ ܟܪܝܗܘ[4]. ܕܡܢ ܣܓܝܐܐ ܕܡܠܟܐ ܢܣܒ ܗܘܐ ܒܝܘܡ̈ܬܐ[5] ܣܓܝܐܬܐ. ܘܐܬܐ ܡܢ ܕܡܕ̈ܝܢܬܐ ܩܒ̈ܝܣܝܢ[6] ܗܘܘ ܒܥܘܬܐ ܕܡܪ̈ܕܝܢ ܒܡܬܩܪܒܘܬܗܘܢ[7]. ܕܡܬܐܠܨ ܘܕܡܫܬܐܠܝܢ ܘܕܣܦܢܐ ܘܕܠܒܘܫܐ. ܟܠܗܘܢ ܕܝܢ ܡܕ̈ܝܢܬܐ ܐܩܝܡ ܗܘܘ ܒܡܘܬܢܐ ܒܐܬ̈ܪܘ ܕܢܬܠܘܢܐ. ܘܡܦܪܩ ܠܗܘܢ. ܠܐܢܫ ܐܝܬ ܐܘܪܚܐ. ܐܦ ܣܓܝ ܟܕ ܡܢܝܢܬܐ ܒܙܪ̈ܐ: ܐܦ ܒܗܕܐ ܚܕܬܐ ܡܢ ܦܘܩܕܢܗ ܕܡܠܟܘܬ ܗܘܦܪܟ. ܡܬܩܢܐ ܘܠܬܠܬܝܢ ܠܐܩܝܡ ܡܪܕܘܬܐ. ܗܦܪ ܡܢ ܡܕܡ ܕܐܦ ܒܘܕܝܐ ܒܡܠܟܘܬܗ[8] ܒܘܪܐ. ܘܢܬܠܘܢܐ ܐܒܩܝܢܐ ܘܒܢܝ̈ ܐܬܪܐ.

LXXVIII. ܗܟܝܠ ܕܝܢ ܠܘܬ ܒܗܕܐ ܦܢܝܬܐ. ܡܪܝ ܒܦܛܪܐ

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1) The space illegible in the MS. cannot contain more than two words, and Guidi thinks that he can discern the traces of ܣܒܐ. 2) MS. ܘܡܢܗܘܢ ܣܩܘܪܐ. 3) MS. ܦܓܪܐ. 4) MS. ܟܪ.. ܗܘ, a letter being erased. 5) MS. ܒܝܘܡܬܐ. 6) MS. ܩܒܝܣܝܢ. 7) MS. ܒܡܬܩܪܒܘܬܗܘܢ. 8) MS. ܒܡܠܟܘܬܗ.

ܣܓܝܐܐ ܐܝܬܝܗܘܢ ܗܘܘ ܡܢ ܟܦܢܐ. ܕܒܟܠܗ ܓܝܪ ܡܢܗܘܢ ܦܘܪ̈ܣܢܐ܆ ܕܕܠܡܐ ܢܫܠܡܘܢܗ̇ ܠܡܕܝܢܬܐ ܠܪ̈ܗܘܡܝܐ. ܘܦܩܕ ܐܝܟ ܠܟܠܗܘܢ ܓܒܪ̈ܐ ܕܐܝܬ ܗܘܘ ܥܡܢ. ܘܥܒܪ ܐܝܟ ܒܦܘܠܣܝܓܝܢ ܘܗܟܢܐ ܗܦܟܘ[1] ܒܟܦܢܐ ܘܐܦ ܒܟܦܪ̈ܐ ܕܠܒܠܒܡ. ܠܟܢ̈ܫܐ ܕܝܢ ܢܦܩܝܢ ܗܘܘ ܡܢ ܡܕܝܢܬܗܘܢ. ܡܛܠ ܕܓܢܒܝܢ ܗܘܘ ܒܗܘܢ. ܘܥܘܒ ܡܛܠ ܕܡܬܒܥܝܢ ܗܘ̈ܘ ܠܗܘܢ ܠܡܬܚܝܣ ܘܠܡܦܩܐ ܠܗܘܢ. ܘܟܕ ܚܙܐ ܠܗ ܠܗܘܢ ܠܬܪܥܝܬܐ ܐܦܩܗ ܒܢ̈ܝܢ ܘܫܒܩܘ[1] ܐܢ̈ܫ ܕܠܐ ܡܫܒܪܢܐ. ܠܐ ܓܝܪ ܦܩܠܐ ܗܘܐ ܚܕ ܡܢܗܘܢ ܒܝܕܐ ܦܠܬܐ: ܐܠܐ ܐܘ ܡܛܠܐ ܣܘܟܠܗ ܗܕ̈ܪܐ ܒܝܘܡܐ. ܒܗܪܐ ܕܝܢ ܘܣܡܝܪܐ ܐܘ ܡܬܩܡ ܐܚܪܝܢ ܕܡܬܩܛܠܬܐ܆ ܥܠ ܕܟܠܗ ܠܟܢܬ ܗܘܐ ܠܗܘܢ. ܘܡܛܠ ܕܦܓܪ̈ܝܗ ܕܣܠܩܝܢ ܗܘܘ ܡܢ ܗ̈ܘܡܢܐ܆ ܡܢ ܡܛܪ̈ܬܗܘܢ ܠܐ ܡܦܟܝܢ ܗܘܘ ܠܓܢܒ. ܐܠܐ ܟܕ ܠܗܘܢ ܠܢܘ̈ܪܐ ܠܚܘ̈ܪܐ ܥܠ ܦܘܪܐ܆ ܘܐܫܒܩ ܠܗܘܢ ܩ̈ܢܘܬܐ ܕܐܪ̈ܚܐ. ܘܟܠ ܕܩܪ̈ܒܬܗܘܢ ܡܫܬܢܝܢ ܗܘܘ ܠܗ̇ ܠܗܘܢ ܣܘܟܠܐ ܕܗܕ̈ܪܐ ܘܐܦܝܢ ܘܐܟܠܝܢ. ܐܝܟ ܕܝܢ ܐܦ ܒܙ̈ܒܢܐ ܙܘܥܬܐ ܕܠܚܡܐ ܘܫܘܩܐ ܐܝܬܝ ܒܗܘܢ ܚܢ̈ܘܬܐ ܘܡܠܝܘ ܐܢܝܢ ܡܕܪܐ. ܘܪܓܒܘ[1] ܒܗܘܢ ܒܝܩܘܕܐ. ܘܡܛܠ ܕܢܟܐ ܗܘܐ ܒܗܘܢ ܐܟܠܝܢ ܗܘܘ.

LXXVII. ܠܡܕܝܢܬܐ ܡܛܠ ܕܦܩܝܕܝ ܗܘܘ ܢܦܩܐ ܕܥܡܐ: ܟܕ ܠܐ ܡܬܗܘܢܝܢܐ[2] ܠܐܢܫܝܢ ܕܡܢ ܒܬܪ. ܢܘܡܝܐ ܠܟܢܬ ܐܢܫ ܡܢ ܐܢܫܝܢ ܕܡܬܗܦܟܝܢ ܠܡܕܝܢ ܘܟܘ̈ܬܐ܆ ܕܠܐ ܡܫܟܚܝܢ ܠܗ ܒܠܗܘܢ ܐܢܫܝܢ ܕܐܫܬܒܩ. ܐܦ ܢܦܫܐ ܕܒܪܢܫܐ ܣܓܝܐܐ ܦܓܪ ܡܢ ܟܦܢܐ. ܐܬܟܢܫ ܗܘܠܠ ܣܓܝܐܬܐ ܘܓܠܙ ܐܪܐ ܒܒܝܬܗܘܢ ܘܢܦܩܝܢ ܗܘܘ ܡܬܢܓܕܝܢ ܠܫܘ̈ܩܐ[3] ܕܡܕܝܢܬܐ. ܒܪܡܫܐ ܐܘ ܒܨܦܪܐ. ܘܠܡܐ ܕܡܬܩܪܒܝܢ ܗܘܘ. ܐܘ ܐܬܬܐ. ܘܐܦ ܠܚܡܐ.

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[1] ܘ is more recent. [2] For ܐܢܐ ܡܬܗܘܢܝܢ. [3] MS. ܠܫܘܩܐ.

ܕܒܝܬ ܦܘܪ̈ܣܝܐ. ܟܕ ܕܝܢ ܛܒܝܢܐ ܕܬܚܝܬ ܐܝܕܐ ܕܦܪ̈ܣܝܐ. ܐܫܠܡ ܗܘ̇ ܘܟܠܗ ܚܝܠܗ. ܘܐܫܬܥܒܕ ܠܪ̈ܗܘܡܝܐ. ܠܘܬ ܕܝܢ ܟܐܪ̈ܝܣ ܠܡܢܐ. ܐܫܪܘ¹ ܪ̈ܗܘܡܝܐ ܟܡܐ ܦܘܪ̈ܣܝܐ ܕܒܐܡܝܕ. ܘܓܐܠܡ ܕܘܟܣ ܕܐܪܟܐ ܠܣܓ̈ܝܐܐ ܡܢܗܘܢ ܦܫܚܝ ܟܓܐܪ̈ܐ. ܘܡܢ ܚܕܐ ܢܟܣܐ ܙܠܢ² ܒܟܠܗܘܢ ܐܝܠܝܢ ܘܦܪܐ ܚܙܐܐ ܕܦܪܝܟܘ ܡܟܝܠܐ. ܘܦܢܘ ܡܢ ܐܡܪ ܓܐܪ̈ܐ³ ܕܒܠܣܛܣ ܘܡܚܕܐܘܗܝ⁴ ܘܡܚܕܐ. ܟܕ ܚܙܐ ܕܝܢ ܡܓܣܛܪܘܣ.· ܕܣܓܝܐܐ ܗܘ̇ܐ ܠܗ ܡܢ ܗܕܐ ܕܢܐܟ ܒܠܐ ܐܡܪ.· ܕܝܢ ܚܝܠܗ ܘܢܦܩܬ ܠܟܒܬ ܦܪ̈ܣܝܐ. ܘܠܩܛܪܘܢ ܘܚܒܫܘ ܠܗܘ ܐܡܪ. ܘܐܦ ܐܪ̈ܡܠܬܐ ܕܝܢ ܚܝܠܗ.· ܘܟܠܐ⁵ ܠܐܪ̈ܡܠܝܢ ܕܦܪ̈ܣܝܐ. ܘܐܚܕܘ ܡܢ ܐܪ̈ܡܠܬܐ ܘܡܢ ܦܪ̈ܣܝܐ ܠܟܘܪ̈ܐ ܠܐܠܦ̈ܝܢ ܓܒܪ̈ܝܢ. ܘܦܢܘ ܢܫ̈ܐ ܘܛܠ̈ܝܐ ܠܬܠܬܝܢ ܠܐܠܦ̈ܝܢ. ܘܡܘܬܢܐ ܣܓܝܐܐ ܓܒܗ ܘܐܘܣܦ. ܘܟܕ ܗܦܟܘ ܕܒܐܬܪܗܘܢ ܟܠܗ ܐܡܪ ܟܢܐ ܘܠܘܬܐ ܘܡܚܡܪܐ ܕܝܢ.· ܩܛܐ ܘܡܫܬܝܢ ܠܐܠܦ̈ܝܢ. ܘܟܕ ܚܙܝܢ ܟܠܐ ܓܒܪ̈ܝܢ ܢܘܟܪܝܢ ܡܬܒܥܝܬܐ.· ܢܬܒܥܘ⁶ ܪ̈ܗܘܡܝܐ ܒܡܕܝܢܬܐ. ܘܠܡܥܒܕܬܐ ܦܟܟܪܝܢ ܗܘܘ ܕܒܠ̈ܠܝܐ ܕܢܦܩܢ ܠܗ̇. ܘܟܕ ܚܙܐ ܡܪܐܨܐ ܚܕ ܕܐܝܬ ܗܘܐ ܠܡܢ ܕܐܟܘܪܝܢ ܐܢܘܢ.· ܐܝܟ ܚܝܠܗ ܘܢܦܩ ܕܢܚܙܝܗ̇ ܡܢܗܘܢ. ܘܚܙܘܢ ܢܦܩܘ ܢܦܫܗܘܢ ܐܝܟ ܚܪܫܝܢ ܘܦܘܪ̈ܣܝܐ ܐܠܨܘܗ ܘܥܒܕܝܢ ܗܘܘ ܠܗܘܢ. ܘܟܕ ܐܢܫ ܡܢ ܠܗܘܢ.· ܦܩܕܘ ܪ̈ܗܘܡܝܐ ܡܢ ܒܡܕܝܢܬܐ ܘܢܬܒܥܘ⁶ ܐܢܘܢ. ܘܐܢܫ ܠܐ ܐܫܬܟܚ ܡܢܗܘܢ. ܗܦܝܢ ܗܘܘ ܐܝܟ ܩ̈ܛܠܐ ܠܐܠܦ̈ܝܢ ܓܒܪ̈ܝܢ. ܐܦ ܡܫܬܡܠܝܢ ܕܝܢ ܐܪ̈ܡܠܬܐ: ܕܬܚܝܬ ܐܝܕܐ ܕܦܘܪ̈ܣܝܐ.· ܐܫܠܡ ܗܘ̇ ܘܟܠܗ ܚܝܠܗ ܘܐܫܬܥܒܕ ܠܪ̈ܗܘܡܝܐ.

ܥܠܬ ܠܐܡܝܪܘܬܐ ܘܬܟܬܘܫܐ. ܗܘ̈ܝܐ ܕܝܢ ܘܡܬܟܬܫܝܢ. LXXVI.

ܫܢܬܐ: ܕܐܡܪ ܐܦܛܪܘܦܐ ܡܢ ܟܣܘܪ̈ܘܗ.· ܟܬܘܒܬܐ ܘܡܦܩܢܘܬܐ

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1) ܘ is more recent. 2) MS. ܙܠܢܘ. 3) MS. ܓܐܪܐ. 4) MS. ܘܡܚܕܘܗܝ. 5) MS. ܘܟܠܠܘ. 6) ܘ is more recent.

LXXIII. ܡܓܝܣܛܪܘܣ ܘܪ̈ܒܝ ܚܝܠܐ ܕܝܢ ܐܬܢܝܚܘ ܕܠܐ ܪܕܦ ܠܗܘܢ ܕܢܩܪܒܘܢ ܥܡܗܘܢ. ܡܛܠ ܕܠܐ ܗܘܐ ܒܩܛܠܗܘܢ ܗܘܢܐ ܐܦܠܐ ܠܪ̈ܗܘܡܝܐ. ܒܗܘܢ ܕܦܪ̈ܢܐ ܕܟܠ ܒܟܠܗܘܢ ܦܘܪ̈ܣܐ ܦܢܝܬ[1] ܠܗܘܢ. ܘܐܦ ܗܘ̇ ܕܗܘܐ ܡܪܙܒܐ: ܗܒܘ ܦܥܠܡܝܢ ܢܥܒܕܘܢ ܐܘ ܦܢܩܝܢ ܒܚܘܒܝܗܘܢ. ܘܡܛܠ ܗܕܐ ܦܩܕ ܕܠܐ ܐܢܫ ܢܩܪܘܒ ܥܡܗܘܢ. ܕܢܦܩܐ ܒܟܠܗ ܐܚܪܢ ܕܡܬܚܝܢ: ܐܘ ܡܬܚܝܒܝܢ ܡܢ ܪ̈ܗܘܡܝܐ. ܗܓܡܘܢܐܘܬܗ[2] ܕܚܝܠܐ ܬܬܟܠܗܘܢ[3].

LXXIV. ܟܐܕܝܢܣ ܣܝܡܝܢ ܕܝܢ ܒܩܘܣܛܢܛܝܢܐ ܗܘ̇ ܕܐܙܠ ܗܘܐ ܥܡ ܦܪ̈ܣܝܐ ܟܕ ܚܙܐ ܕܠܐ ܐܬܟܠܝܣ ܘܟܠܬܗܘܢ. ܢܦܩ ܡܢ ܠܘܬܗܘܢ. ܗܘ̣ ܘܬܪ̈ܬܝܢ ܢܦܫܢ ܕܢܬ̈ܟܠܐ ܡܢ ܐܡܕ: ܕܡܢ ܡܠܟܐ ܕܦܪ̈ܣܝܐ ܐܬܝܗܒ ܗܘ̈ܘ ܠܗ. ܘܢܘܩ̈ܬܐ ܐܪܬܚܫܫ: ܙܕܐ ܠܡܠܟܐ ܐܢܣܛ ܒܡܕܒܪܐ ܕܝܠܗ ܒܗ ܐܢܫ ܟܡܐ ܕܢ̈ܟܠܐ ܕܒܝܬܗ. ܘܡܢ ܩܕܡ ܠܘܬ ܡܠܟܐ. ܥܒܕܘ ܢܦܫܗ ܠܛܝ̈ܒܐ ܕܪ̈ܗܘܡܝܐ. ܘܩܒܠܘܗܝ ܘܐܝܬܝܘܗܝ ܠܩܣܛܪܐ ܕܡܬܩܪܐ ܦܘܪܐ. ܘܡܢ ܬܡܢ ܦܪܫܘܗܝ ܠܐܘܪܗܝ. ܘܡܢ ܬܡܢ ܡܠܟܐ ܥܠ ܡܬܠܝܬܗ. ܦܩܕ ܒܐܬܪܗ. ܘܡܢ ܬܡܢ ܕܢܦܩ ܠܘܬܗ. ܦܩܕ ܠܚܡ ܡܢ ܐܦ̈ܩܩܐ. ܕܢܗܘܐ ܒܟܠܗܘܢ ܐܝܟ ܕܡܫܡܫܬܐ. ܘܒܬܪ ܢܦܩ ܒܢܝܩܝܐ[4] ܡܕܝܢܬܐ ܘܩܝܡܘܗܝ ܠܐ ܢܦܩ. ܘܐܦܠܐ ܠܩܣܛܪ̈ܐ ܢܦܩ.

LXXV. ܗܘܐ ܕܝܢ ܡܛܠ ܕܟܕ ܩܛܥܘ ܠܐܡܕ: ܟܠܠ ܐܦ ܠܒܥܠܕܒܒܐ ܕܝܠܗ. ܘܢܦܩ ܠܟܘܪܐ ܕܡܢ ܦܩܕ̈ܢܘܬܐ. ܒܬܪ ܗܘܐ ܡܣܒܪܐ ܕܒܝܕܗ ܐܬܐܚܕܬ. ܕܢܬ̈ܟܝܢ ܕܟ̈ܠܝܫ ܒܟܠܗܘܢ ܡܣܢ̈ܩܐ

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1) For ܦܐܬ. 2) MS. ܗܓܡܘܢܘܬܗ. 3) Read ܬܬܟܠܗܐ?

4) This seems to be the reading of the MS., and not ܒܢܩܝܐ. Assemâni too says "Nicaeae consistere jussus est" (*Bibl. Orient.*, t. i., p. 279, col. 2).

ܓܢ̈ܒܬܐ[1] ܘܢܩܒ̈ܐ. ܘܗܳܠܝܢ ܢܩܒ̈ܐ ܡܢ ܒܪܐ ܘܥܒܠ ܠܗ ܠܓܘ ܫܘܪܐ. ܘܬܠܬܐ ܕܝܒܠܐ ܕܢܦܠܐ ܢܬܠܘܢܗܘܢ[2]. ܘܚܕ ܡܢ ܦܪ̈ܫܐ ܟܕ ܢܛܪܗܘܢ ܢܛܪ ܒܠܠܝܐ ܡܢ ܫܘܪܐ. ܘܪܓܫ ܗܘܐ ܕܢܩܫܩܫܘܢ. ܘܢܩܫܩܫܘܢ ܕܢܗܘܐ ܠܗܘܢ ܠܡܫܡܠܝܘܬܐ. ܠܐ ܓܝܪ ܐܝܬ ܗܘܐ ܒܫܢܐ ܓܝܪ ܡܕܝܢܬܐ ܠܓܝܫܢ. ܚܕ ܕܝܢ ܡܢ ܦܠ̈ܚܐ ܕܪ̈ܗܘܡܝܐ ܕܐܝܬܘܗܝ ܒܬܘܩܦܗ ܓܒܠܬܐ. ܫܟܒ ܗܢܘܢ[3] ܘܫܡܪܗ ܫܠܠ ܒܫܡܠܝܗ ܘܪܗܛ ܥܠ ܒܢܩܒܐ ܕܢܦܠܬܘܢ. ܘܡܛܠ ܕܢܦܩ ܗܘܐ ܠܗ ܠܓܘ ܫܘܪܐ: ܫܪܘ ܗܠܝܢ ܕܢܦܩܝܢ ܠܒܪ ܡܢ ܫܘܪܐ ܒܐܦܐ ܚܕܐ ܪܒܬܐ ܘܡܟܣܝܢ ܠܡܓܠܠܝܬܐ ܗܝ. ܘܦܘܪܫܢܐ ܦܪܝ ܕܢܫܟܚ ܠܡܬܠܗ ܒܠܠܝܐ. ܘܟܕ ܦܬܚ ܠܦܠܓܗ ܕܫܘܪܐ. ܩܪܒ ܚܕ ܡܢ ܡܕܒܪ̈ܢܐ ܕܪ̈ܗܘܡܝܐ: ܟܕ ܐܙܠܝܢ ܗܘܘ ܩܡܬܗܘܢ ܬܪ̈ܝܢ ܦܬ̈ܟܠܝܢ ܫܒܪ̈ܐ: ܘܟܕ ܚܙܐ ܡܢ ܒܝܬܗܘܢ ܘܡܚܝܗܘܢ ܠܦܘܪܫܢܐ ܗܘ ܘܡܛܝܗܘܢ ܠܟܠ ܓܒܪܐ ܗܘ. ܘܟܕ ܐܬܐ ܡܢ ܬܪ̈ܝܗܘܢ ܐܚ̈ܐ ܗܘܘ. ܘܡܛܠ ܗܢܐ ܐܬܬܠܝܘ ܘܦܩܕܘ ܠܦܘܪܫܢܐ. ܘܟܠܗܘܢ ܚܝܠܘܬܐ ܕܪ̈ܗܘܡܝܐ[4]: ܠܡܕܝܢܬܐ ܚܕܪܝܢ[5] ܗܘܘ ܚܦܝܛܐܝܬ ܘܫܦܝܪܐܝܬ. ܘܒܟܠ ܡܢܗܘܢ ܐܬܟܠܝܢ ܓܒ̈ܪܝܢ ܘܩܛܠܐ ܘܫܩܠܝܢ ܐܬܡܚܝܘ[6]. ܘܡܢ ܦܪ̈ܣܝܐ ܕܥܠ ܫܘܪܐ ܬܘܒ ܒܟܠܗܘܢ ܐܬܚܙܝܘ ܕܡܝܬܘ. ܘܕܠܝܠܐ ܗܕܝܢ ܡܦܩܢ̈ܝܐ[7]. ܒܣܦܪ ܗܘܐ ܓܝܪ ܠܦܘܪܫܢܐ ܒܡܠܗܘܢ: ܒܟܠ ܕܒܪܘܟܐ ܕܫܘܪܐ ܐܬܠܝܗܘܢ ܗܘܘ. ܡܛܠ ܕܐܦ ܩ̈ܠܐ ܐܒܘܪܐ ܒܟܘ ܠܗܘܢ ܥܠ ܒܠܗ ܫܘܪܐ. ܘܒܓܗܘܢ ܦܠܦܠܝܢ ܗܘܘ ܘܡܫܟܚܝܢ ܘܠܗܠܝܢ ܕܠܒܪ ܠܐ ܡܬܝܕܥܝܢ ܗܘܘ.

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[1] MS. ܓܢ̈ܒܬܐ.
[2] MS. ܢܬܠܘܢܗܘܢ.
[3] MS. ܗܢܘܢ.
[4] MS. ܕܪ̈ܗܘܡܝܐ.
[5] MS. originally ܚܕܪܝܢ, but corrected.
[6] MS. ܕܐܬܡܚܝܘ.
[7] MS. ܡܦܩܢܝܐ.

ܐܢܬܬܐ ܚܕܐ ܐܚܝܕܬܐ. ܘܟܕ ܚܙܘܗ̇ ܨܒܬ ܡܢ ܦܠܓ ܕܗܘܐ
ܪ̈ܗܘܡܝܐ ܥܐܠܝܢ ܠܡܕܝܢܬܐ. ܘܡܫܟܚܘܗ̇[1] ܦܘܪ̈ܣܢܐ ܘܪܗܛܘ ܒܠܠ
ܩܕܡܝܐ ܕܣܒܠܘ ܘܐܬܓܢܣܘܗܝ. ܘܒܬܪܗ ܗܠܝܢ ܨܠܡܐ ܕܡܫܠܗ
ܠܟܝ. ܘܟܕܝܢ ܗܘܐ ܡܪܝܒܘܬܐ ܚܣܝܢ. ܘܠܬܠܬܐ ܡܢ ܦܘܪ̈ܣܝܐ
5 ܗ̇ܢܘܢ ܕܓܒܐ. ܘܐܢܫܐ ܡܢ ܪ̈ܗܘܡܝܐ ܠܐ ܫܒܩ[2] ܒܬܪܗ. ܡܛܠ
ܕܐܬܓܢܣܘ[2] ܗܘܘ ܠܗܘܢ ܦܘܪ̈ܣܝܐ. ܘܟܕ ܚܙܐ ܟܠܝ ܕܟܠܗ ܐܢܫ
ܕܫܒܩ ܕܚܠܐ ܘܗܦܟ ܠܒܣܬܪܗ. ܘܐܬܦܢܝ ܕܠܥܠܡܗ ܕܪ̈ܗܘܡܝܐ
ܗ̇ܘ ܕܢܦܠܐ: ܟܦܢܗ ܢܚܬܝܗ̇ ܕܠܐ ܢܚܙܘܢ ܒܗ̇ ܦܘܪ̈ܣܝܐ. ܘܟܕ
ܢܚܬ ܠܗ̇ ܠܥܠܡܐ ܘܢܚܬ ܒܟܦܢܗ ܕܦܪܐ ܡܚܝܐܘܗܝ[3] ܦܘܪ̈ܣܝܐ
10 ܐܦ ܠܗ ܘܩܛܠܘܗܝ. ܘܒܬܪ ܠܬܡܘܢ ܡܬ̈ܐ ܡܢ ܒܢ̈ܝܐ ܪܒܬܐ
ܕܦܪܝܫܐ ܗܘܬ ܠܗ[4]. ܘܢܒܥܘ[5] ܠܡܢ ܐܪ̈ܥܐ ܡܢ ܠܚܬ̈ܢܐ[6]
ܕܪ̈ܗܘܡܝܐ ܕܡܬܟܢܫܝܢ ܗܘܘ ܠܡܫܒܩ. ܘܦܪܥܘܢ ܒܪܘܫ[7] ܘܢܒܥܘ
ܡܢ ܠܡܢ. ܘܦܘܪܣܝܐ ܕܒܥܘ ܬܪ̈ܥܐ ܡܢ ܓܘ ܡܕܝܢܬܐ ܘܫܒܩܘܗܝ
ܠܣܦܪܐ. ܘܟܠܠ ܡܢܗ ܕܟܦܘ ܡܕܪܐ ܣܓܝܐܐ. ܘܢܛܪܝܢ ܗܘܘ
15 ܗܕܪܐܬ ܒܠܗܘܢ ܚܕ̈ܪܘܗܝ. ܕܕܠܡܐ ܡܢ ܕܘܟܬܐ ܐܚܪܢܬܐ
ܢܬܦܠܫ. ܢܦܩ ܕܝܢ ܦܩ̈ܐ ܡܢ ܠܓܘܗ ܟܡܐ ܟܠܗ ܦܘܪܐ ܒܪ
ܢܪܙ ܘܡܠܟܗ ܐܢܬܝ ܡܬ̈ܢܐ. ܐܝܟ ܕܐܦ ܗܘ ܕܢܚܒܝܢ ܪ̈ܗܘܡܝܐ ܢܣܠܠ
ܐܚܪܢܐ ܢܒܥܘܢ ܡܬ̈ܢܐ ܠܓܘܗ ܘܢܬܒܪܘ. ܘܟܕ ܢܦܩ ܦܬܝܪܣ ܗܘܐ
ܗܕܐ ܡܢ ܦܠܛܘܡܝܢܐ ܕܢܦܠܬ ܠܣܘܪܗ: ܐܗܦܟ ܡܢ ܢܟܠ̈ܐ.

20 LXXII. ܟܕ ܡܢ ܢܩܦܝܢ ܕܝܢ ܟܕ ܦܪ̈ܐ ܟܠܗ ܚܝܠܐ ܕܪ̈ܗܘܡܝܐ
ܒܟܘܠܐ. ܓܪ̈ܣܐ ܗܘܐ ܠܦܪܚܐ ܗܕܝܐ. ܢܫܟܐ ܚܕ ܪܒܐ ܗܘܐ

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1) MS. ܘܡܫܟܚܘܗܝ. 2) MS. ܫܒܩܘ and ܕܐܬܓܢܣܘ, but ܘ is more recent in both. 3) MS. ܡܚܝܘܗܝ. 4) The MS. seems to have ܠܗ̇. 5) ܘ is more recent. 6) Read ܠܚܬ̈ܡܐ? 7) ܘ is more recent.

ܗܠܝܢ ܐ̈ܢܫܝܢ ܩ̈ܠܝܠܐ ܕܐܣܓܝܪܬܐ ܗܘܝ ܕܐܘܓܩܛܝܐ. ܠܗ̇ ܕܝܢ ܠܒܥܠܬܐ
ܢܗܦܟܘܢ ܐܝܟܢܐ ܕܐܬܦܢܝ̈ܬ ܒܥܒܪܬܗܘܢ ܠܐܪ̈ܡܢܝܐ.

LXIX. ܪ̈ܗܘܡܝܐ ܕܝܢ ܐܬܦܢܝܘ[1] ܚܝܠܐ ܫܓܝܐܐ ܘܢܚܬܘ ܚܕܪܘ
ܠܘܬ ܙܢܥܕܒܢܐ ܡܕܝܢܬܐ. ܐܦ ܡܢ ܗܘ̇ ܕܝܢ ܐܥܬܕܘ ܐܝܟ ܒܥܬܐ
5 ܠܠܚܡܝܢ ܕܢܐܬܘܢ ܥܠ ܐܡܝܕ. ܘܒܬܪܗ[2] ܦܪܘ ܒܠܓܝܘܢܝܢ ܕܢܬܬܒܝܢܘܢ
ܬܡܢ. ܘܦܪܣܘ ܡܫܪܝܗܘܢ ܕܬܪܥܐ ܒܫܘܪܐ ܕܒܓܝܢ. ܘܡܢ ܩܠܪ
ܡܓܝܣܛܪܘܣ ܦܪܙ ܠܐܣܛܪܛܝܓܘܬܐ ܕܗܘܢ ܕܡܠܟܘܬܗܘܢ. ܟܕ
ܩ̈ܛܐ ܠܠܚܡܝܢ ܣ̈ܓܝܐܝܢ. ܘܐܙܠܘ[3] ܢܦܠܘ ܥܠ ܐܢܫܝܢ ܕܢܦܩܝܢ ܗܘܘ
ܠܗܘܢ ܠܩܪܒܐ ܘܩܛܠܘ ܐܢܘܢ. ܘܒܬܪ ܡܢ ܬܡܢ ܩܪ̈ܒܐ ܘܥܒܕܐ ܘܒܬܪܐ
10 ܫܓܝܐܬܐ. ܘܗܘܐ ܠܘܬ ܚܝܠܐ ܕܪ̈ܗܘܡܝܐ ܠܙܢܥܒܕܢܐ. ܗܕܝܢ
ܩܒܠ ܟܠܗܘܢ ܒܢܥܝܬܐ[4]. ܘܐܙܠ ܦܪܘ ܥܠ ܐܡܝܕ ܡܕܝܢܬܐ ܠܘܬ
ܐܡܝܕ.

LXX. ܒܐܝܪ ܐܝܪ ܗܘܐ ܡܠܟܘܬ ܫܠܝܚܐ ܗܘܦܪܟܐ. ܘܐܬܐ
ܠܘܬ ܒܐܘܪܗܝ ܘܦܩܕ ܢܫ̈ܐ ܠܐܘܪ̈ܗܝܐ ܕܢܥܒܕܢ ܒܘܩܠܛܐ
15 ܒܒ̈ܬܝܗܘܢ[5]. ܘܐܦܐ ܒܐܝܕܐ ܗܘܐ ܢܫ̈ܐ ܡܕ̈ܘܬܐ ܠܐܣܛܪ̈ܛܝܘܛܐ
ܘܢܦ̈ܩܝܢ ܠܠܚܡܝܢ. ܐܦܝܢ ܕܝܢ ܐܙܠ ܠܐܠܟܣܢܕܪܝܐ: ܕܐܦ
ܬܡܢ ܢܥܒܕ ܒܘܩܠܛܐ ܘܢܦܪܙ ܠܚܡܐ.

LXXI. ܒܬܫܪܝ ܕܝܢ ܕܒ ܫܢܬܐ ܒܣܓܝܐܐ ܗܘ̇ ܕܢܚܬ ܗܘܐ
ܠܘܬ ܦܘܪܐ ܕܐܡܪ. ܗܦܟܘ ܒܩܫ̈ܬܐ ܘܐܪܡܝܘ[6] ܒܗܘܢ ܢܘܪܐ.
20 ܘܐܬܪܡܝ ܐܦܩܘܗܝ ܬܪܥܬܐ ܕܫܘܪܐ ܘܢܦܠ. ܘܐܬܦܓܪܬܐ ܦܬܝܚܢ
ܗܘܝ. ܘܐܬܪܡܝ ܒܗ ܒܫܘܪܐ ܢܘܪܐ ܘܐܚܕܘ ܠܗܘܢ ܡܕܝܢܬܐ.
ܘܟܕ ܦܬܚܘ ܠܫܘܪܐ ܘܥܠܘ ܪ̈ܗܘܡܝܐ ܠܡܕܝܢܬܐ: ܢܫܐ ܐܝܟ

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[1] ܘ is more recent. Read ܦ̇ܢܝܘ?
[2] ܘ is more recent.
[3] ܘ is more recent.
[4] MS. ܒܢܥܝܬ.
[5] MS. ܒܒܬܝܗܘܢ.
[6] MS. ܘܐܪܡܝ.

ܐܢܐ ܡܢܝܬ. ܐܘ ܕܠܡܥܒܕܐ ܕܘܠܐ ܐܬܦܪܢܣܬ ܕܐܡܪ. ܠܗܘܢ ܠܩܫ̈ܝܫܐ ܕܝܠܗ ܕܐܝܟܢܐ ܗܘܐ ܕܐܬܐ ܠܝ ܦܩܘܕ[1] ܐܢܐ. ܕܐܢܬܘܢ ܗܟܢܐ.

LXVIII. ܡܛܠ ܗܟܝܠ ܬܕܡܘܪܬܐ ܘܚܪܘܬܐ[2] ܕܡܘܟܟܐ: ܕܠܐ ܗܘܬ ܐܟܘܬܗ̇[3]. ܡܛܠ ܕܗܕܐ ܕܝܠܢ ܗܘ ܘܕܝܠܗܘܢ ܘܕܟܠܗܘܢ ܗ̈ܕܡܐ. ܗܟܢܐ ܗܘ ܓܝܪ ܠܐܚܕܝܘܬܐ: ܕܟܘܡܐ ܠܬܪ̈ܝܢܬܐ ܕܥ̈ܝܢܐ ܒܗܕܐ ܕܢܦܪܘܩܢܘܗܝ. ܚܠܦ ܕܝܢ ܒܒ̈ܥܬܐ ܚܕܝܢ ܘܠܒܒ̈ܝܗܘܢ[4] ܘܒܫܘܫܛܐ ܚܕܝܢ. ܕܠܐ ܒܥܠܐ ܕܡܢܝܬ ܐܝܟ ܠܗܘܢ ܕܬܦܪܘܢ. ܒܬܫ̈ܒܚܬܐ ܒܐܝܪ ܒܫܢܬ ܬܪܬܝܢ: ܕܐܬܐܘܗܝ ܢܘܣܐ ܡܠܟܗ ܕܦܪܘܣ. ܢܓܕܬ ܘܪܬܐ ܒܥܕܬܐ ܒܟܝܪ[5] ܡܢܝܬܐ ܕܒܩܘܪܐ ܕܐܘܪܗܝ. ܘܬܠܝܬ ܒܗ̇[6] ܒܬܫ̈ܒܚܬܐ ܢܘ̈ܗܪܬܐ ܕܒܣ̈ܡܝ ܘܡܬܬܩܢܝܢ. ܘܐܬܠܝܗܘܢ ܐܝܟ ܫܘܫܛܐ ܕܝܠܗ ܕܒܥܕܬܐ ܘܪܘ̈ܩܐ ܒܚܘܪܗܘܢ ܘܒܨܒܝܢܘܬܗܘܢ[7]. ܒܡܛܘܬ ܒܬܫ̈ܒܚܬܐ ܗܠܝܢ ܕܒܬܦܩܝܢ ܕܝܬ̈ܒܐ ܟܠ ܒܐܕܪ̈ܐ ܕܒܩܘܪܬܐ. ܘܡܬܢܨܚܐ ܕܡܠܬܐ ܕܝܠܗܘܢ ܐܦ ܠܩܫ̈ܝܫܐ. . ܐܢܬܘܢ ܕܝܢ ܗܟܢܐ. ܢܥܒܕ ܥ̈ܡܡܐ ܒܟܘܟܗ ܕܒܥܕܬܐ. ܘܡܛܠܗ ܟܪܝܐ ܕܐܬܐ ܡܛܠܐ ܠܗ[8] ܕܝܢ ܢܒܘ ܘܦܬܚ ܠܥܕܬܐ. ܘܒܬܝ ܢܗܘܪܬ[9]. ܘܬܘܒ ܢܥܒܕ ܕܒܥܕܬܐ ܐܚܪܢܐ. ܘܡܛܠܗ ܟܪܝܐ ܕܐܬܐ ܡܛܠܐ ܠܗ ܒܬܝ ܐܦܝܢ. ܕܒ̈ܥܕܬܐ ܚܕ ܠܟܠ ܡܢ ܚܕ ܢܥܒܕܘܢ. ܘܦܘ̈ܩܕܢܐ ܚܕ ܠܟܠ ܡܢ ܚܕ ܒܬܪܝܢ. ܘܠܘܬ ܒܪܫ̈ܝܬܐ ܐܘ ܢܗܘܪܐ ܕܢܗܝܪܐ ܠܬܕܡܘܪܬܐ ܗܕܐ: ܘܒܥܠܐ ܗܘܡܢܘ ܡܢ ܬܫܒܘܚܬܐ. ܠܒܬܫ̈ܒܚܬܐ ܕܝܢ ܕܒܥܕܬܗ̇ ܡܥܠܢܗ ܕܝܠܗܘܢ ܟܠܗ̇ ܡܕܝܢܬܐ: ܕܢܦܩܐ ܗܘܝܢ ܠܐ ܡܫܬܟܚܝܢ ܕܗܢܝܢ ܡܫܬ̈ܝ. ܟܠ ܡܢ ܗܟܝܠ ܕܦܫܛ ܬܘܒ ܠܗ ܕܠܐ ܫܘܠܡܐ..

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1) For ܦܩܐܘܕ. 2) Read ܘܚܕܬܐ? 3) MS. ܐܟܘܬܗ. 4) Add ܐܒ̈ܕܝܢ? 5) The last letter of this word seems to be uncertain. 6) MS. ܒܗ. 7) MS. ܘܒܨܒܝܢܬܗܘܢ. 8) MS. ܘܡܛܠܗ̇ and ܠܗ̇. 9) Read ܠܒܥܕܬܐ ܒܒܬܝ ܢܗܘܪܬܐ?

ܐܝܟܐ ܘܟܘܡܪܐ ܘܢ̈ܦܫܬܐ ܘܒܝܬ ܐܝܠܢ. ܘܩܒܠ ܥܠ ܕܐܝܬ ܠܟܠܗܘܢ. ܘܟܕ ܚܙܐ ܗܘܐ ܫܕܪ ܕܠܟܠܗܘܢ ܠܡܬܪܗܒܐ ܚܕ ܕܢܬܢܦܫ ܡܢܗ. ܘܟܕ ܩܪܒ ܠܘܬ ܬܪ̈ܥܐ ܠܡܬܦܬܚܘ: ܪ̈ܗܘܡܝܐ ܡܛܠ ܕܚܠܬܐ ܕܚܘܒܬܗܘܢ ܒܡܕܝܢܬܐ. ܡܬܠܒܗܘܢ ܠܦܛܪܝܩ ܕܢܩܪܘܒ. ܘܗܘ ܐܫܬܡܥ ܠܗܕܐ. ܘܒܡܬܪܗܒܗܘܢ ܕܠܐ ܢܒܥܘܢ ܗܘܘ ܠܐܢܫܐ ܐܚܪ̈ܢܐ. ܐܬܐ ܦܓܥܘ[1] ܒܠܠܝܐ ܚܕ ܕܡܬܩܪܐ ܒܟܬ. ܘܡܛܠ ܕܫܬܩܐ ܗܘܐ. ܘܡܠܟܐ ܪܒܐ ܐܝܬ ܗܘܐ ܒܗ. ܠܐ ܐܫܟܚܘ ܕܢܟܒܫܘܢܗܝ. ܐܠܐ ܥܠ ܐܝܟܐ ܡܢܗܘܢ ܕܐܫܬܪܒ ܠܡܟܒܫ ܒܝܘܡܐ ܐܬܢܝܚܘ[2] ܟܠ ܫܡܫܢܘ. ܘܟܕ ܚܙܐ ܦܛܪܝܩ ܩܪܒ ܐܢܘܢ ܠܪ̈ܗܘܡܝܐ. ܟܕ ܐܡܪ. ܐܘ̄ ܦܓܪ̈ܐ ܪ̈ܗܘܡܝܐ. ܠܐ ܢܥܘܠ ܠܘܬܟܘܢ ܘܠܟܣܦܢ. ܘܢܚܙܘܢ ܡܢ ܒܒܠܕ̈ܒܝܢ ܐܠܐ ܢܬܦܠܓ ܠܟܠܗܘܢ. ܟܕ ܢܬܦܠܓ ܚܝܠܗܘܢ. ܐܘ ܕܝܢ ܗܢܘܢ ܢܬܦܩܘܢ ܠܟܠܝܢ. ܗܦܟ ܠܡܫܒܬ ܒܩܘܡܐ ܕܣܕܪܐ ܒܫܦܪܐ ܛܒܐ ܕܚܠܝܘܬܐ. ܘܠܐ ܠܡܫܒܩ ܐܢܘܢ ܫܩ̈ܠܐ ܒܚܢܘܩܝܐ ܕܡ̈ܝܐ. ܗܝܕܝܢ ܐܬܛܫܝܘ ܪ̈ܗܘܡܝܐ ܠܡܫܬܒܗ. ܡܛܠ ܐܝܟܢܐ ܕܗܘܐ. ܗܦܟܘ ܥܠ ܦܘ̈ܪܣܐ ܒܣܥܬܐ ܘܒܕܪܘ ܐܢܘܢ. ܘܠܬܪ̈ܝܢܗܘܢ ܐܚܕܘ ܒܚܝ̈ܠܐ. ܘܒܬܪܟܢ ܗܦܟ ܘܫܪܘ ܥܠ ܐܡܕ. ܘܫܕܪ ܦܛܪܝܩ ܦܠܓܗ ܠܘܬܗ ܐܘܟ̈ܠܐ ܡܢ ܡܕ̈ܝܢܬܐ ܐܚܪ̈ܢܝܬܐ. ܘܩܘܪ̈ܝܐ ܗܓܪ̈ܝܐ ܘܦܩܕ ܠܗܘܢ ܕܢܒܙܘܢ ܐܬܪܐ ܘܢܫܒܘܢ ܫܒܝܐ ܠܫܝܬ ܦܘܪܐ. ܕܢܬܪܥܐ ܘܢܒܠ.

ܒܐܝܪܚ ܐܕܪ ܕܝܢ ܡܬܟܬܫܝܢ ܗܘܘ ܫܪܟܐ ܕܪ̈ܗܘܡܝܐ LXVII. ܠܡܟܒܫ ܟܕ ܡܓܣܛܪܘܣ[3] ܐܬܐ ܡܕܡ ܡܢ ܠܘܬ ܡܠܟܐ ܐܬܪܥܝܬ ܠܗܘܢ ܕܢܬܦܢܘܢ ܘܢܫܬܒܩܘܢ ܥܠ ܐܬܪܐ. ܒܬܪܟܢ ܕܝܢ ܐܬܪܥܝܬ ܠܗ ܡܢ ܒܬܪ ܫܒܐ ܕܦܓܥܐ. ܕܠܐ ܕܝܢ ܢܫܬܒܩ ܕܡܢ ܕܥܠܝܗ ܐܡܪ

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[1] MS. ܦܓܥ. [2] MS. ܐܬܢܝܚܘ. [3] MS. ܡܓܣܛܪܝܘܣ.

ܦܩܕ ܠܬܡܢ ܡܪܙܒܢܐ ܚܕ ܕܢܦܪܘܩ ܒܡܠܗܘܢ. ܘܢܦܩ ܒܠܘܬܗܘܢ ܠܐܣܛܪܛܝܓܘܬܐ ܕܪܘܡ. ܘܝܗܒ ܠܚܝܠܗ ܟܠܗ. ܘܟܠܗ ܐܚܕ ܚܝ̈ܘܬܐ. ܘܟܕ ܦܫ ܗܘ ܠܡܕܝܢܬܐ: ܫܕܪ ܠܡܘܩܒܠܘ ܟܠܗ ܚܝܠܗ ܟܕ ܙܪܝܙ ܕܢܩܒܠܝܘ ܘܢܦܩ ܠܩܕܡܘܗܝ ܒܩܘܪܒܐ ܒܚܝܠܐ ܘܒܥܒܕܐ. ܐܠܐ ܗܘ ܕܠܐ ܢܬܠܘܢܘܢ ܠܗ. ܕܚܠܐ ܕܝܢ ܕܗܘܘ ܡܢ ܦܘܠܚܢܐ ܕܚܝܠܐ ܕܦܪ̈ܣܝܐ. ܘܗܦܟܘ.

LXV. ܡܓܝܣܛܪܘܣ ܕܝܢ ܩܠܠܪܝܣ ܟܕ ܦܫ ܠܡܦܩܘܢ ܕܠܐ ܢܗܘܐ ܥܪܩ: ܘܚܙܐ ܕܐܦܠܛܗ[1] ܗܘ ܡܢ ܩܕܡܘܗܝ: ܘܪܕܦ ܠܗ ܠܘܬ ܟܪܟܐ ܕܗܣܬܐ: ܘܠܐ ܡܫܟܚ ܠܡܐܬܐ ܒܬܪܗ. ܩܪܐ ܐܝܟ ܠܬܪ̈ܥܝܢ ܚܝ̈ܠܐ ܕܪ̈ܗܘܡܝܐ. ܘܩܪܐ[2] ܐܝܟ ܡܬܠܐ ܗܘܝܢ ܕܠܐ ܐܬܦܠܓܘ ܠܬܪܝܢ. ܘܦܠܓܢ ܠܗܘܢ ܡܕܝ̈ܢܬܐ ܕܢܗܘܘܢ ܒܗܘܢ ܟܕ ܗܘܐ ܣܬܘܐ ܕܫܢܬܐ.

LXVI. ܘܒܬܫܪ̈ܝܢ ܘܟܢ̈ܘܢܐ ܒܗܠܝܢ ܝܪ̈ܚܐ: ܐܬܐ ܦܛܪܝܩܐ ܡܢ ܡܠܛܝܢܐ ܕܐܬܦܢܝ ܦܘܠܚܢܐ ܠܟܠܗ̇[3] ܒܬܪ ܢܗܪ̈ܘܬܐ. ܦܘܪܣܐ ܕܝܢ ܕܐܝܬ ܗܘܐ ܒܐܡܕ: ܟܕ ܚܙܘ ܕܐܬܐ ܠܗ ܚܝܠܐ ܕܪ̈ܗܘܡܝܐ ܡܢ ܠܘܬܗܘܢ. ܦܬܚܘ ܠܬܪܥܐ ܕܡܕܝܢܬܐ ܐܡܕ. ܘܢܦܩܘ ܗܘܘ ܘܟܠܐ[4] ܠܒܪ ܕܪ̈ܘܡܝܢ. ܘܡܬܟܬܫܝܢ ܗܘܘ ܠܦܓܪ̈ܐ ܢܫ̈ܐ ܘܐܪ̈ܥܐ ܘܦܓ̈ܪܐ. ܘܩܛܠܝܢ ܐܢܘܬܐ ܘܒܠܡܕܪܫ ܕܡܫܬܒܚܝܢ ܗܘܐ ܒܗ. ܘܦܠܓܝܢ ܗܘܘ ܒܗ ܐܦ ܐܬ̈ܬܐ. ܦܛܪܝܩ ܕܝܢ ܟܕ ܫܡܥ ܗܕܐ ܦܢܐ ܡܢ ܡܠܛܝܢܐ ܕܠܡܦܫܬܐ ܗܘܐ. ܘܐܬܐ ܩܪܐ ܥܠ ܐܡܕ. ܘܟܠܗܘܢ ܠܦܪ̈ܣܝܐ ܕܐܫܟܚ ܕܢܦܩܝܢ ܗܘܘ ܠܬܡܢ ܒܚܘܪܐ ܘܡܫܬܚܝܢ: ܘܩܛܠܝܢ ܠܘܬ ܕܐܦܠܝܢ ܗܘܘ ܒܩܛ̈ܠܐ ܡܢ ܠܐܡܕ ܦܟܠܐ ܐܝܟ. ܐܚܕܝܢ ܕܝܢ ܐܦ ܠܦܘܪ̈ܣܐ ܕܐܬܦܪܫܘ ܡܢ ܗܘ ܕܢܬܠܘܢ ܠܬܡܢ

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[1] Read ܕܐܦܠܛ? or ܕܐܦܠܛ ܠܗ? [2] Read ܘܩܪܒ? [3] MS. ܠܟܠܗ. [4] Read ܘܢܦܠܝܢ?

ܐܫܢܝ ܠܡܦܛܠܐ. ܘܡܛܠ ܕܚܙܘ ܕܠܐ ܠܡܕܝܢܬܐ ܡܫܟܚܝܢ ܠܡܦܠܐ.
ܘܠܐ ܠܐܢܫ̈ܐ ܕܒܝ̈ܠܚܐ ܕܢܫܬܠܛܘܢ ܒܒܬܗܘܢ ܠܡܦܪܥܘ. ܐܪܡܝܘ
ܢܘܪܐ ܒܝܬ¹ ܡܟܝܢ ܣܪ̈ܝܩܘܣ ܘܒܝܬ ܡܘܙ̈ܝܢܐ. ܘܒܟܠܗܘܢ ܕܪ̈ܓܠܐ
ܕܐܫܬܒܪ². ܘܡܕܒܪܐ ܕܢܨܝܒܝܢ. ܠܗܕܐ ܐܝܟ ܫܒܩܘܗ̇³ ܗܘܘ ܒܢ̈ܝ
5 ܡܕܝܢܬܐ.

LXIII. ܐܪܝܘܒܢܕܐ ܕܝܢ ܣܛܪܛܠܛܝܣ. ܟܕ ܚܙܐ ܚܣܝܪܘܬܗܘܢ
ܕܦܪ̈ܫܐ ܘܕܠܐ ܐܟܒܪܘ⁴ ܘܡܬܥܕܪܢܐ ܕܢܗܘܐ ܗܘܐ ܠܗܘܢ. ܫܕܪ
ܐܢܘܢ ܠܒܝܬܗ ܕܢܣܒܘܢ: ܠܒܝܬܗܘܢ ܣܘܦ̈ܩܢܐ ܕܐܝܬ ܗܘܐ ܒܐܪܥܗܘܢ
ܠܟܪܟܐ. ܘܝܗܒ ܠܗܘܢ ܡܘܥܕܐ ܠܬܠܬܐ ܕܝܪ̈ܚܝܢ. ܗܘ ܕܝܢ
10 ܫܒܩ ܡܢ ܐܘܪܗܝ. ܘܐܙܠ ܫܪܐ ܥܠ ܢܗܪܐ ܦܪܬ ܘܡܛܐ ܠܥܠ ܦܪܬ
ܐܬܩܪܒ ܠܗܘ ܦܠܛܐ ܕܢܘܕܥܢܘܗܝ ܥܠ ܡܛܠܬܗ. ܛܒ̈ܐ ܕܝܢ
ܕܐܝܬ ܗܘܐ ܒܡܠܗ ܫܕܪܘ ܢܘܪܐ ܠܡܕܝܢܬܐ ܘܒܙܘ ܘܐܘܩܕܘ ܘܫܒܘ
ܘܐܘܩܕ ܟܠ ܕܐܫܟܚܘ. ܡܢܟܠܐ⁵ ܕܝܢ ܡܢ ܪ̈ܫܐ ܕܛܝ̈ܝܐ ܐܠܐ
ܠܛܝܝܢ ܘܡܛܠܐ ܕܐܪܥܐ ܗܘܐ ܦܘܪܗ̇. ܠܐ ܐܫܟܚܘ ܕܢܦܣܩܘܢ⁶
15 ܠܦܣܩܠܗܘܢ. ܐܠܐ ܕܠܐ ܡܪܕܐ ܦܪܥܐ ܐܝܟ. ܘܡܕܝܢܬܐ ܐܫܠܡ
ܠܗܘܢ ⁘

LXIV. ܫܢܬ ܬܡܢܡܐܐ ܘܚܡܫܬܥܣܪܐ. ܡܠܟܐ ܕܝܢ ܕܪ̈ܗܘܡܝܐ
ܟܕ ܫܡܥ ܥܠ ܐܝܠܝܢ ܕܗܘ̈ܝ. ܠܡܠܟ ܡܓܝܣܛܪܘܣ⁷ ܕܝܠܗ
ܥܡ ܟܢܫ ܚܝܠܐ ܣܓܝܐܐ. ܘܟܕ ܫܡܥ ܗܘ ܗܢܐ ܗܕܐ. ܟܕ
20 ܦܘܩܕ̈ܢܘܗܝ ܕܡܠܟܐ ܕܢܗܘܐ ܥܡܗ: ܐܝܟ ܕܐܙܠ ܢܦܩ ܒܐܬܪܐ
ܕܝܠܗ ܕܡܬܩܪܐ ܕܒܝܬ ܐܪܡܝܐ. ܘܟܕ ܦܠܛܘ ܠܐܚ̈ܐ ܡܠܝܛܝܢܘܣ.

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1) Read ܒܒܬ? 2) MS. ܕܐܫܬܒܪܘ, wrongly. 3) MS. ܫܒܩܘܗܝ. 4) Read, with Martin, ܐܢܒܪܘ. 5) See Assemâni, *Bibl. Orient.*, t. i, p. 284. He gives ܡܢܟܠܘ and ܐܡܢܟܠܘ. 6) MS. ܕܢܦܩܘܢ. 7) MS. ܡܓܝܣܛܪܝܘܣ.

ܘܫܩܠ ܗܘ̇ ܘܟܠܗ̇ ܡܫܪܝܬܗ. ܘܐܬܐ ܬܘܒ ܠܦܘܪܩܘ ܕܥܡ ܐܘܪܗܝ. ܒܝܘܡ ܥܣܪ̈ܝܢ ܘܐܪ̈ܒܥܐ ܒܐܝܪ ܠܐܠܘܠ. ܒܝܘܡ ܐܪܒܥܐ ܒܫܒܐ. ܘܚܕܪܗ̇ ܠܡܕܝܢܬܐ ܡܢ ܟܠܗܘܢ ܓܒ̈ܝܗ̇. ܒܬܪ ܡܢ ܕܩܕܡܝܬܐ. ܟܕ ܟܠܗܘܢ ܬܪ̈ܥܝܗ̇ ܦܬܝܚܝܢ[1] ܗܘܘ. ܐܪܝܒܢܕܐ ܕܝܢ ܦܩܕ ܗܘܐ ܠܪ̈ܗܘܡܝܐ[2]. ܕܠܐ ܢܬܚܕܘܢ ܬܪ̈ܥܝܗ̇. ܐܝܟ ܡܢ ܕܠܐ ܠܬܒܪܐ ܕܓܢܒܪ̈ܘܬܐ ܡܢܗ ܕܝܠܗ. ܘܟܠܠ ܕܝܢ ܡܢ ܦܘܠܚܢܐ ܕܐܝܬ ܗܘܐ ܒܡܕܝܢܬܐ ܢܦܩܘ[3] ܠܦܘܠܚܢܗ̇ ܒܦ̈ܠܟܐ. ܘܠܓܒܪ̈ܐ ܡܢ ܠܒܬ̈ܝܐ[4] ܕܢܦܩܘ ܐܪܡܝܘ. ܘܡܢܗܘܢ ܐܦܠܐ ܚܕ ܢܦܠ. ܦܩܘܕܘ ܗܘ̇ ܕܝܢ ܠܓܝܣܘ̈ܗܝ ܠܡܩܒܠ[5] ܠܡܕܝܢܬܐ. ܘܫܐܠ ܕܢܦܬܚܘ ܠܗ ܬܪ̈ܥܝܗ̇. ܟܕ ܡܫܘܚ ܓܙܐ ܐܫܟܚܐ ܕܡܢ ܢܒܐ.. ܡܬܦܬܚܝܢ ܡܬܩܫܝܢ[6] ܗܘܘ ܘܡܬܗܦܟܝܢ. ܡܛܠ ܕܝܢ ܚܪܝܦܘܬܗ ܕܩܒܠܐ ܕܪ̈ܚܡܘܗܝ. ܦܠܓܐ[7] ܒܝܢܬܗܘܢ ܡܬܢܟܦܝܢ ܗܘܘ. ܘܟܕ ܓܒܪ̈ܐ ܩܪܝܒ ܗܘܘ ܦܘܪ̈ܣܐ: ܘܦܘܪ̈ܢܐ[8] ܡܛܝܒܝܢ ܗܘܘ ܗܪ̈ܟܢܐ. ܘܪܘܡܝ̈ܐ ܠܡܩܒܠܗܘܢ ܛܝܒܝܢ ܗܘܘ ܛܒܬ̈ܐ: ܠܦܘܪܩܢܗ ܚܕ ܡܢܗܘܢ.. ܠܐ ܡܬܡܛܝܢ ܗܘܘ. ܐܠܐ ܐܝܟ ܒܦ̈ܠܚܬܐ ܢܦܩܘ ܕܫܠܡܘ[9] ܟܠ ܩܛܝܠܝܢ: ܕܟܕ ܛܒ ܚܫܝܫܝܢ ܗܘܘ ܘܡܬܒܝܢܝܢ: ܠܡܬܟܬܫܘܬܗ ܠܐ ܐܦܣ: ܗܘ̇ ܕܝܢ ܟܕ ܚܙܐܠܗ ܡܢ ܐܝܕܐ ܒܥܒܕܐ ܕܢܣܝܐ ܠܐܠܗܐ ܡܢܗܘܢ ܡܛܠ[10]. ܗ̇ܕܐ ܐܦ ܦܘܪ̈ܣܐ ܘܗܘ̈ܢܝܐ ܘܛܝ̈ܒܐ: ܟܕ ܗܒܝܢ ܘܪ̈ܚܡܗܘܢ ܢܦܠܝܢ ܗܘܘ ܡܢ ܩܪ̈ܒܐ ܕܦܪܝܫ ܗܘܘ ܦܠܓܐ: ܐܦܠܐ ܠܚܕ ܡܢܗܘܢ

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[1] The MS. seems to have ܦܬܚܝܢ. [2] MS. ܠܪܗܘܡܝܐ. [3] ܘ is more recent. [4] Read ܠܒܪ̈ܩܐ? [5] MS. ܠܡܩܒܠܘ. [6] Read ܘܡܬܩܫܝܢ? [7] In the MS. a superfluous ܕܝܢ is added here. [8] This is the reading of the MS., for which Noeldeke suggested ܘܩܘܪ̈ܢܐ, from the Greek *κορύναι*. I prefer, however, Mr Bensly's conjecture, ܘܩܘ̈ܪܢܐ. [9] ܘ is more recent. [10] This word is on the margin of the MS.

ܠܩܘܒܠܐ ܚܝ̈ܠܘܗܝ. ܕܠܐ ܢܫܬܠܛܘܢ ܒܟܠܗ̇. ܘܫܠܚ ܠܗ ܩܘܒܕ.
ܕܗܒ ܠܟ ܗܡܝܢ̈ܐ ܕܠܐ ܢܦܩܘܢ ܐܢܬܘܢ ܒܬܪܝ[1] ܡܢܐ ܕܦܩܕܬ ܕܐܙܠ.
ܘܫܕܪ ܠܟ ܐܢܫ̈ܐ ܗܠܝܢ ܕܠܓܒܬܘܢ ܐܬܡܠܟܘ. ܘܕܗܒܐ ܗܘ̇
ܕܐܫܬܘܕܝܬ. ܘܡܙܗܪ ܐܢܐ ܠܟ ܡܢ ܡܕܝܢܬܐ. ܘܝܗܒ ܠܗ
ܐܘܪܗܝ̈ܐ ܠܦܣܩ ܒܥܓܠ. ܘܠܐܢܫ̈ܐ ܕܐܬܠܒܟܘ ܡܢܗ. ܕܗܘܘ
ܐܪܬܒܡ̈ܐ ܫܒ̈ܝܝܢ. ܘܐܩܝܡ ܒܡܠܗ ܡܢܝܢܐ ܕܢܬܠ ܠܗ ܠܐܪܬܩܝܢ
ܠܐܠ̈ܦܝܢ ܠܝܛܪ̈ܐ ܕܕܗܒܐ ܒܠܐ[2] ܕܠܐܪ̈ܒܥܝܢ ܢܩܡܝܢ. ܘܩܒܠ ܗܘܐ.
ܘܐܠܐ ܓܙܐ ܒܗܝܡܢܐ. ܠܡܬܪܥܝܐ ܕܝܢ ܠܐ ܫܬܩ. ܐܠܐ ܫܕܪ ܠܒܘܡܣܐ
ܕܒܬܪܗ: ܠܐܢܫ ܡܢ ܕܝܠܗ ܕܦܠܚܗ ܗܘܪܡܝܙܕ: ܘܦܓܪܗ ܕܢܒܝܬܐ
ܠܬܠܬܡ̈ܐܐ ܠܝܛܪ̈ܐ ܕܗܒܐ. ܐܘܪܗܝ̈ܐ ܕܝܢ ܫܡܥ ܠܘܬܗ ܠܒܘܪ̈ܟܬܐ
ܕܡܕܝܢܬܐ. ܕܢܬܢܚܡܘܢ ܕܐܚܕܐ ܡܬܓܒܝܐ ܕܗܒܐ ܗܘ. ܘܟܕ ܒܕܐܘܗܝ[3]
ܠܗܘܪܡܝܙܕ ܕܐܬܐ ܠܗ ܒܡܪܥܐ: ܐܬܢܝܚ ܟܠ ܠܘܩܒܠܗ ܕܡܫܥܒܕܢܐ.
ܘܐܬܟܢܫܘ[4] ܘܐܡܪ ܠܗ ܠܐܘܪܗܝ̈ܐ. ܕܝܢ ܠܛܝܪܐ ܕܛܠܐ ܠܐ
ܡܦܪܢܝܢ ܕܗܒܐ. ܡܛܠ ܕܐܝܟ ܕܗܘܓܝ ܒܡܠܬܗ: ܘܠܐ ܦܩܕ ܟܕ
ܦܓܪܐ ܢܝܫܐ ܕܐܩܝܡܬ ܠܗ: ܗܟܢܐ ܢܦܘܩ ܘܡܙܕܒܢ ܡܐ[5] ܕܩܒܠ
ܕܗܒܐ. ܚܠܦ ܡܗܝܡܢܝܢ[6] ܕܐܦ ܦܩܕܬ ܒܡܠ ܠܘܬ ܡܬܒܪ.
ܡܛܠ ܕܡܫܥܒܕܐ ܦܐܡܐ ܒܐܩܡܢ ܡܕܝܢܬܗ. ܗܝܕܝܢ ܐܬܢܝܚ ܐܦ
ܐܘܪܗܝ̈ܐ. ܘܫܠܚ ܠܗ ܠܩܘܒܕ. ܕܗܘܐ ܢܬܒܥܝܢ ܕܠܗ ܡܠܟܐ ܐܝܬ.
ܠܒܬ ܫܡܪ ܡܠܟܐ ܕܐܡܪ ܡܠܬܐ ܘܗܘܦܟ ܡܬܪܓܠ. ܘܐܦ ܕܝܢ ܡܬܪܓܠ
ܠܗ ܡܠܟܐ ܗܘ. ܡܛܠ ܕܡܟܝܟ ܐܬܢܝܚܬ ܕܛܠܘܡܝܐ. ܫܕܪ ܠܟ
ܠܦܣܩ ܒܥܓܠ. ܘܡܪܝܡ ܕܢܦܫܐ ܒܐܬܪ̈ܝܟ ܠܡܩܒܠܟ ܫܒܒ.

LXII. ܗܝܕܝܢ ܐܬܡܪܡܪ ܩܘܒܕ. ܘܐܚܕ ܠܚܝ̈ܠܐ ܕܐܝܬ ܗܘܐ ܒܡܠܗ.

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[1] MS. ܒܬܪ. [2] A word is evidently wanting here; perhaps ܡܬܠܝܐ. [3] MS. ܢܕܐܘܗܝ. [4] ܘ is more recent. [5] MS. ܘܡܐ. [6] MS. ܡܗܝܡܢܢܝܢ.

ܕܠܘܬ ܐܦܓܝܪ ܟܕ ܒܨܦܪܐ ܡܬܓܪܓܪܝܢ. ܦܢܝܘ ܓܝܪ ܗܢܘܢ ܠܟܠܗ ܚܝܠܗ: ܘܢܦܠܘ ܡܢ ܢܗܪܐ ܦܪܬ. ܘܐܬܐ ܦܪܐ ܟܠ ܐܘܪܗܝ. ܡܬܚܢܢܐ ܗܘܬ ܕܝܢ ܦܓܥܬܗ ܡܢ¹ ܒܝܬ ܫܘ̈ܕܝܐ ܕܡܪܝܐ ܒܘܝܐܐ ܘܕܡܪܝܐ ܕܘܡܪܢܐ: ܟܕ ܦܪܕܝܢ ܟܠ ܓܒܐ ܒܠܒ̈ܗܘܢ ܘܟܠ ܒܝܬ ܡܪܝܐ ܦܓܪܝܗܘܢ ܘܟܠ ܒܒܝܢ ܦܪܢܬܐ. ܘܕܡܐ ܠܒܝܬ ܡܘܕܝ̈ܢܐ. ܘܦܬܚܘ ܬܪܥܐ ܠܥܣܘܪܬܐ ܕܝܘܡܝܢ. ܗܢܐ ܒܠܗ ܚܠܐ ܕܠܐ ܡܚܫܚܐ ܒܓܘܗ̇ ܠܐܘܪܗܝ ܒܝܘܡܐ: ܫܦܪ ܡܢ ܡܠܟ̈ܬܐ ܕܫܒܩܢ ܗܘ̈ܝ ܠܗ ܒܓܘ̈ܙܐ ܘܒܪ̈ܡܬܐ. ܡܠܟܐ ܗܘܬ ܕܝܢ ܒܟܠܗ̇ ܫܢܬܐ ܡܢܗܘܢ. ܘܫܬܢܚܝܢ ܗܘܘ ܒܟܠܗܘܢ ܬܪ̈ܥܝܗ̇ ܕܡܕܝܢܬܐ ܘܠܐ ܐܦܫܘ² ܦܘܪ̈ܫܢܐ ܕܢܒܠܘܢ ܠܗ̇ ܡܛܠ ܒܥܘܪܬܗ ܕܡܫܝܚܐ. ܐܠܐ ܢܦܠܬ ܒܟܠܗܘܢ ܕܚܠܬܐ. ܘܦܘܩ ܟܠ ܕܦܘܩ̈ܕܬܗܘܢ ܟܕ ܐܦ ܠܐ ܦܩܕܝܢ ܥܡܗܘܢ. ܡܢ ܝܩܪܐ ܘܕܡܐ ܠܐܦ̈ܝ ܬܦ̈ܘܠ ܩܕ̈ܡܝܢ. ܗܒܝܢ ܢܦܫ ܚܕ̈ܬܐ ܡܢ ܡܕܝܢܬܐ ܘܐܦܪܥܘ² ܠܡܠܟܗܘܢ ܘܠܦܓܪ̈ܬܐ ܦܪ̈ܣܝܐ ܩܛܠ ܘܡܢܗܘܢ ܠܐ ܢܦܠ ܐܠܐ ܚܕ ܓܒܪ. ܢܦ̈ܠܐ ܕܝܢ ܠܚܬܝܬܐ ܗܘ̈ܝ ܡܢ̈ܝܐ. ܘܦܩ̈ܕܬ ܠܒܪ ܡܢ ܦܘܪܐ ܕܢܥܬܘܢ ܐܢܫܝܢ ܕܦܪ̈ܣܝܢ. ܘܟܠ̈ܝܐ ܩܒܪ̈ܐ ܒܩܛ̈ܠܐ ܦܝܫܝܢ ܗܘܘ.. ܠܓܪܘ² ܐܝܟ ܗܕܟܠ ܐܢ̈ܫܐ ܐܠܦ̈ܐ ܕܢܦܩ ܡܢ ܡܕܝܢܬܐ. ܘܐܢܫ ܐܝܟ ܡܢ ܠܘܬ ܦܘܪܐ. ܡܛܠ ܕܠܗ ܦܓܥ ܚܪܒܝܢ ܗܘܘ ܡܢܗ ܐܠܐ ܐܝܟ ܡܫܪܐ ܒܫܒܬܐ. ܘܐܠܗ² ܦܪܘ ܟܠ ܓܒ ܥܩ̈ܪܐ ܦܪܢܬܐ.

LXI. ܠܒܬܪܗ ܕܝܢ ܕܨܘܡܐ. ܢܦܩ ܠܘܬ ܐܪܝܘܒܢܕܐ ܠܒܪ ܡܢ ܬܪܥܐ ܪܒܐ. ܘܟܕ ܫܡܥ ܠܘܩܒܠ ܚܝܠܐ ܕܦܪ̈ܣܝܐ. ܚܒܫ ܠܗ ܠܚܘܕ. ܕܗܐ ܚܝܠ ܒܚܝܠܐ. ܕܡܕܝܢܬܐ ܠܐ ܗܘܬ³ ܕܝܠܗ. ܘܠܐ ܕܐܢܛܝܘܟܘܣ. ܐܠܐ ܡܕܝܢܬܐ ܕܡܫܝܚܐ ܗܝ ܗܘ ܕܦܪܩܗ̇. ܘܟܕ

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1) ܡܢ is repeated in the MS. 2) ܘ is more recent. 3) Assemâni, *Bibl. Orient.*, t. i, p. 261, ܗܘܐ.

ܠܗ: ܘܦܢܝܢ ܗܘܘ ܠܘܬ ܠܦܪܬ ܟܕ ܐܘܪܚܗܘܢ ܡܛܠ
ܡܢܗ ܛܝܝܐ ܠܟܠܗܝܢ. ܘܣܟܪܘܗܝ ܠܐܘܪܚܬܐ ܕܐܘܪܗܝ ܘܐܠܨܘ
ܠܦܪܬ ܟܕ ܣܓܝ. ܘܡܠܚ̈ܐ ܡܢܗܘܢ ܥܒܪܘ ܠܥܒܪܐ. ܙܢܒܐ[1]
ܕܝܢ ܕܐܝܬ ܗܘܐ ܒܚܪܢ ܢܦܩ ܒܫܠܝܐ ܡܢ ܡܕܝܢܬܐ ܘܢܦܠ
5 ܒܟܠܗܘܢ ܘܩܛܠ ܡܢܗܘܢ ܩܛܠܐ ܣܓܝܐܐ. ܘܠܒܟ ܚܝ̈ܐ
ܠܪܫܗܘܢ ܕܗܘ̈ܢܝܐ. ܘܡܛܠ ܕܓܢܒܪܐ ܗܘ̇ ܗܘܐ ܢܨܝܚܐ: ܘܗܘܫܟܝ ܢܦܫ
ܗܘܐ ܥܠ ܡܠܟܐ ܕܦܪ̈ܣܝܐ ܐܬܠܘܗܝ ܠܚܝܪܬܐ: ܕܐܦ ܢܬܒܥܘܢܝܗܝ
ܠܗ ܒܚܝ̈ܐ ܠܐ ܡܥܪܒ ܒܗܘܢ. ܗܢܘܢ ܕܝܢ ܕܦܠܛܘ ܡܢ ܩܪܒܐ
ܘܗܦܟܘܗܝ ܠܒܘܚܢܐ ܗܘ. ܟܕ ܦܪܘ ܒܥܠܬܗ ܐܝܟ ܕܐܬܦܪܣܘ ܠܟܠ
10 ܘܡܫܬܥܒܕܐܬܐ ܕܒܪ̈ܐ ܕܒܢܐ. ܟܕ ܡܩܛܠܐ ܐܚܪ̈ܢܝܬܐ.

LX. ܫܢ̈ܬܐ ܕܝܢ ܕܒܡܫܬܐ ܗܕܐ ܕܐܬܦܪ ܠܟܣܪܘܢ. ܐܬܓܒ[2]
ܕܢܦܠ ܠܒܝܬܐ ܚܪܢ. ܟܕ ܦܣܝܩܝܢ ܘܦܫܝܢ ܘܥܿܠܝܢ ܥܠ
ܘܡܫܟܢܝܢ.[3] ܘܐܦܢܝܣܘܛܘܣ ܕܝܢ ܚܕ ܡܢ ܡܕܒܪܢܐ ܕܪ̈ܗܘܡܝܐ
ܘܐܬܠܝܢܘܣ ܒܪܗ.[4] ܒܗܢܐ ܙܒܢܐ ܐܬܐ ܗܘܐ ܡܢ ܡܠܟܐ ܕܢܣܒ
15 ܠܦܪܒܐ. ܘܒܠܒܒܘܬܐ ܕܠܐ ܒܢܝܐ ܐܝܬܘܗܝ ܗܘܐ. ܒܪܢܝ ܕܠܐ
ܕܒܝܠܐ ܦܪܩ ܗܘܐ ܠܐܢܫܝܢ ܕܐܬܒܪ ܒܦܪܣܝܬܐ. ܘܟܕ ܒܪܒ
ܢܗܪܐ. ܐܬܐ ܒܚܕ ܡܢ ܡܕܒܪ̈ܐ ܕܦܘܪ̈ܣܝܐ: ܘܐܦܪܩ ܟܠܗ.
ܘܠܟܠܗܘܢ ܦܘܪ̈ܣܝܐ ܕܟܠܗ ܒܝܪܩ. ܘܢܦܫ ܐܦ̈ܝܗܘܢ ܕܢܬܐ
ܐܬܘܪܝܗܘܢ. ܘܢܦܩܘ ܡܢ ܒܪ̈ܝܐ ܕܢܝܪܗ ܗܘܝ ܠܡܕܝܢܬܐ. ܒܗܦܟ
20 ܒܪ ܢܗܪܐ. ܘܒܡܫܬܥܒܕܝܢ ܦܠܛܪ. ܒܝܘܡ ܦܬܓܡ̈ܐ ܒܒܝܬܐ ܗܘܐ
ܕܐܬܪܟܐ ܒܥܒܪܐ. ܚܝܠܝܢ ܠܡܬܠܘܗܝ ܕܡܫܟܢܐ ܘܠܡܫܬܪܝܘܗܝ

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1) MS. ܙ̈ܢܒܐ. 2) ܘ is more recent. 3) See Assemâni, *Bibl. Orient.*, t. i, p. 285. He gives ܕܦܪ̈ܣܝܐ and ܘܥܿܐܠܝܢ. 4) I have removed the word ܕܒܝܠܐ from this place in the MS., and placed it after ܕܠܐ in l. 16.

ܐܘܪ̈ܗܝܐ ܟܠܗܘܢ ܕܢ̈ܦܠܐ ܘܣܩ̈ܠܛܐ ܕܡܬܩܒܠܝܢ ܗܘܘ ܙܒܢ ܦܘܪܐ. ܘܐܘܩܪ ܠܟܠܗ ܙܟܘܬ ܡܢܬܐ ܕܗܘܝ ܢܝܚܬ. ܘܦܝܫܘ ܒܟܠܗܘܢ ܫܘ̈ܩܐ ܕܪ̈ܓܠܐ ܘܠܦܪ̈ܕܝܣܐ[1] ܕܚܕܪܝܢ ܗܘܘ. ܘܦܫܩܘ ܐܢ̈ܟܝܐ ܕܟܪ̈ܡܘܗܝ. ܘܐܟܠܘ ܚܛ̈ܝܐ ܕܒܟܠܗܘܢ ܫܘ̈ܪܐ ܕܐܝܬ ܗܘܐ ܢܚ̈ܬܝ ܡܕܝܢܬܐ. ܘܐܫܘ ܐܝܟܐ ܠܦܘܪܐ. ܘܣܓܝ ܦܪ̈ܫܐ ܕܫܒܪܐ ܠܟܠܠ ܡܢ ܠܒ̈ܢܬܐ. ܒܣܘܡ ܠܩ̈ܒܪܐ ܒܗ ܒܕܪܢܐ ܗܢܐ ܦܠܚܝܢ ܠܗ ܩܘܪ ܠܐܪ̈ܡܢܝܐ. ܕܐܦ ܢܦܠܐ ܒܡܕܝܢܬܐ ܠܡܪܘܚܬܐ ܕܝܠܗ. ܐܘ ܢܦܘܩ ܠܘܬܗ ܠܡܫܒܩܬܐ. ܐܝܟ ܙܒܢܐ ܠܗ ܕܢܦܘܩ ܠܡܠܟܗ ܡܢܘܬܐ ܕܦܝܢܐ. ܒܒܫܢܐ ܕܝܢ ܦܩܕ ܠܚܝܠܗ. ܕܠܐ ܢܗܦܟ ܠܗܘܢ ܐܪ̈ܡܢܝܐ ܕܢܒܠܘܢ ܠܡܕܝܢܬܐ ܢܗܘܦܟܘܢ ܘܐ[ܝܟܢ ܠܐܪܥܐ] ܘܡܟܠܠܢܘ. ܟܕ ܐܬܐ ܗܘ ܘܢܦܠ ܒܬܪܗܘܢ. ܘܐܦ ܠܒܪ ܢܗܘܘܢ[2] ܠܘܬܗܘܢ ܢܟܣܝܗܘܢ ܠܗ. ܘܢܫܬܟܚܘܢ ܒܣܬ̈ܐ. ܘܢܬܟܠܘܢ ܠܘܬܗ. ܐܪ̈ܡܢܝܐ ܕܝܢ ܡܛܠ ܕܦܢܝ ܗܘܐ ܕܢܦܠ ܠܗܘܢ ܕܢܒܠܘܢ ܠܡܕܝܢܬܐ. ܢܦܩ ܠܘܬܗܘܢ ܠܒܪ. ܟܕ ܠܐ ܐܪܓܫ ܫܪ̈ܝܢ ܡܢ ܡܕܝܢܬܐ ܐܠܐ ܟܪܝܐ ܠܚܝܠ ܡܢܗ ܫܪܝܫ. ܘܐܬܐ ܠܘܬܗ ܟܐܒ ܕܐܝܬܘܗܝ ܗܘܐ ܐܫܟܚܢ: ܕܡܬܦܩܦܩ ܡܫܬܚܫܚܘܫ ܕܦܘܪ̈ܫܢܐ: ܘܐܡܪ ܠܗ ܠܐܪ̈ܡܢܝܐ. ܕܐܝܟ ܕܨܒܝܬ[3] ܕܢܦܩ ܦܩܕܐ ܗܘ ܠܝ ܒܫܪܐ ܠܐܩܝܡ ܠܫܝܢܐ ܕܝܗܒܐ. ܘܐܩܝܡ ܠܝ ܡܢܟ ܕܦܠܚܝܢ ܒܠܐ ܦܢܬܐ ܕܗܘܬ ܗܘ̇ ܕܟܕܝܐ. ܐܫܬܘܕܝ ܕܝܢ ܐܪ̈ܡܢܝܐ ܠܡܬܠ ܟܪܝܐ ܠܢܩܕܐ ܠܐܩܝܡ ܠܫܝܢܐ ܘܠܐ ܙܒܢ ܠܡܦܩܠܘ. ܒܗܘ̇ ܗܘܘ ܟܕ ܡܬܒܢܝܢ ܒܦܠܗ. ܡܢ ܙܒܪ ܘܟܪܡܐ ܠܬܩ̈ܢܐ ܩܒܢܝ. ܘܡܛܠ ܕܠܐ ܐܦܝܣ ܒܗܘܢܐ[4] ܠܒܢܝܢܘܬܗܘܢ. ܡܛܠ ܪ̈ܗܘܡܝܐ ܕܢܛܪܝܢ ܗܘܘ

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1) Read ܘܒܦܪ̈ܕܝܣܐ? 2) MS., according to Martin, ܢܗܘܘ. The word is no longer distinctly legible, but seems to Guidi to be ܢܗ...ܢ, which would be ܢܗܘܘܢ. 3) For ܕܨܒܐ ܐܝܬ. 4) See ch. xiii.

ܘܐܦܝܣ ܕܢܦܩܘܢ ܘܡܬܟܬܫܝܢ[1] ܠܗܘܢ ܒܓܘܗ ܡܓܝܪܐ ܢܦ̈ܩܐ ܠܥܒܕܐ ܐܝܟ ܕܐܬܐܡܪ[2] ܠܗܘܢ. ܗܘ ܕܝܢ ܚܝܠܗ ܕܪ̈ܗܘܡܝܐ ܕܐܝܬ ܗܘܐ ܠܬܡܢ. ܢܦܩܘ ܠܟܠܗܘܢ ܒܚܝܠܬܐ ܪܒܬܐ. ܘܐܬܟܬܫܘ ܒܟܠܗ̇ ܡܕܝܢܬܐ. ܘܒܙܘ ܠܟܠ ܕܐܦܝܣ ܡܢ ܝܗܘ̈ܕܝܐ. ܠܓܒܪ̈ܐ ܘܠܢܫ̈ܐ ܘܠܥܠܝ̈ܡܐ ܘܠܛܠܝ̈ܬܐ. ܘܗܕܐ ܦܪܝܫܝܢ ܗܘܘ ܢܦܫ̈ܬܐ. ܘܠܡܚܣܢܘ ܩܪܒܘ ܡܢ ܣܘܒܠܗܘܢ ܒܨܘܡܐ ܕܨܠܘܬܐ ܠܐܠܗ ܘܒܬܟܫܦܬܐ ܕܛܘܒܢܐ ܒܪܚܕܕ ܐܦܝܣܩܘܦܐ. ܘܒܡܨܥܝܘܬܐ ܕܗܢܐ ܐܬܪܐ ܢܛܝܪ ܗܘܐ ܒܟܠܠܐ ܘܒܐܢܫܐ. ܟܕ ܡܬܓܪܝܢ ܗܘܐ ܗܘ̣ ܒܝܘܡܐ ܒܪܗܕܕ ܘܦܩܕ ܠܗܘܢ ܘܡܙܘܢܐ ܠܟܠܗܘܢ ܘܡܫܩܐ ܠܗܘܢ. ܘܡܦܝܣ ܠܚܝܠܬܗܘܢ ܘܡܢܚܡ ܠܗܘܢ. ܘܙܪܙ ܠܟܠܗܘܢ ܘܟܠܗ ܫܘܪܐ ܕܡܕܝܢܬܐ ܡܛܪ̈ܐ ܕܡܫܡܠܝܘܬܐ. ܡܕܒܪ ܗܘܐ ܕܝܢ ܘܡܦܩܕ ܠܟܠܗ ܐܦ ܒܠܠܝܐ. ܠܡܦܬܟܘ ܐܝܟ ܒܐܪܙܐ ܟܠ ܕܚܝܠܬܗܘܢ.. ܕܠܝܠܝܐ ܡܛܠ ܗܕܐ ܕܒܠܠܝܐ: ܢܦܩܘ ܚܕ ܡܢܗܘܢ ܡܚܙܝܬܗ ܘܢܚܬ ܡܢ ܫܘܪܐ. ܢܦܩ ܕܝܢ ܒܡܕܒܪܢܘܬܐ ܐܦ ܠܗܘ ܡܠܟܐ ܕܦܪ̈ܣܝܐ ܘܫܩܠ ܠܥܡܗ ܘܪܢܝܗ[3]. ܗܘ ܕܝܢ ܟܕ ܚܙܐ ܠܡܕܒܪܢܘܬܗ ܕܓܒܪܐ: ܘܐܬܦܝܣ ܐܦ ܒܒܥܘܬܐ ܕܪ̈ܗܘܡܝܐ: ܠܐ ܐܬܚܪܝ ܠܗ ܕܢܦܘܫ ܕܢܚܒܠ ܠܗ̇ ܠܐ ܒܟܠܗ ܗܘ̣ ܚܝܠܐ ܕܐܝܬ ܗܘܐ ܒܟܠܗ. ܚܙܐ ܡܟܝܠ ܕܠܐ ܦܘܚܡܐ ܗܘܐ ܗܘܬ ܠܗ ܠܬܫܥܝܬܐ ܒܐܬܪܐ ܕܢܚܪܒ ܗܘܐ. ܘܐܬܚܪܝ ܕܢܦܩ ܗܘܐ ܕܢܒܠܥ ܠܦܘܪܣܗܘܢ ܬܚܝܬ ܢܬܠܐ ܕܪ̈ܗܘܡܝܐ ܚܕ ܠܗܘܢ ܚܕ. ܘܐܬܐ ܠܟܠܗܘܢ ܐܟܚܕܐ. ܘܡܛܠ ܗܠܝܢ ܡܟܝܠܬ ܐܦܠܐ ܠܐܦ̈ܝ ܐܢܘܢ. ܘܒܬܪ ܟܠ ܗܕܐ ܓܒܪ ܕܡܬܒܪܐ ܕܡܛܝܐ ܐܝܟ ܟܬܒ̈ܝܢ ܢܩܡܝܢ.

LIX. ܡܪܝܐ ܕܝܢ ܐܝܠܝܢ ܕܐܝܬ ܗܘܐ ܒܚܫܝܠܘܬܗ. ܡܬܓܒܪܝܢ ܒܬܪ ܘܡܬܚܪܒܝܢ ܠܗ. ܒܝܘܡ ܬܠܬܐ ܒܐܝܪ ܠܟܠܘܠ.. ܒܓܒܗ

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[1] MS. ܘܡܬܟܬܫܘ. [2] MS. ܕܐܬܡܪ. [3] The MS. seems to have ܘܙܢܝܗ.

ܕܝܢ ܕܐܝܬ ܗܘܐ ܬܡܢ ܐܬܢܫܒܘ ܕܢܫܠܡܘܢܗ̇[1] ܠܗ̇[2] ܠܡܕܝܢܬܐ. ܘܡܓܕ̈ܠܐ[3] ܕܒܝܬ ܣܓܕܬܗܘܢ: ܗ̇ܘ ܕܐܦ ܠܗܘܢ ܡܫܠܡ ܗܘܐ ܕܢܛܪܘܢܝܗܘܢ[4]: ܚܕ ܚܠܠܐ[5]. ܘܐܘܕܥܘ ܠܦܘܪ̈ܣܝܐ ܡܛܠܬܗ. ܕܢܒܠܫܘܢܗܝ ܘܢܥܠܘܢ ܒܗ. ܗܕܐ ܕܝܢ ܐܬܓܠܝܬ ܠܩܘܡܣ ܦܛܪܐ ܗ̇ܘ ܕܐܝܬܘܗܝ ܒܡܕܝܢܬܐ. ܘܐܦܩ ܠܐܝܠܝܢ ܕܢܛܪܝܢ ܗܘܘ ܠܗ ܕܢܦܪܩܘܢܝܗܝ ܠܘܬ ܫܘܪܐ ܡܢ ܐܦ̈ܝ. ܕܠܒܪ̈ܝܐ ܘܩ̈ܠܝܬܐ ܐܝܬ ܠܗ ܕܡܪܡ ܡܪܡ ܕܣܝܡܝܢ ܠܗ ܒܡܕܝܢܬܐ. ܘܟܕ ܕܢܦܩ ܠܬܚ̈ܢܐ ܡܬܬܠܝܗܘܢ ܕܢܬܒܠܥ ܠܗ. ܘܐܬܬܦܩ ܠܗ ܢܛܘܪܐ ܘܦܪܩܗܘܢ. ܗܘ ܕܝܢ ܐܡܪ ܠܦܪ̈ܣܝܐ ܕܦܣܩܝܢ ܗܘܘ ܟܠ ܫܘܪܐ. ܕܢܩܒܘܢ ܠܗ ܠܡܫܡܫܐ ܠܐܢܫܝܢ. ܗܘ ܕܢܦܩ ܗܘܐ ܠܗ̇ ܒܩܒܪܐ ܗܘ ܠܡܕܝܢܬܐ. ܘܦܪܐܘܗܝ[6] ܠܗ ܘܠܡܕܒܪ̈ܢܐ. ܘܦܠ ܒܝܢܝܗܘܢ ܦܛܪܐ ܕܗܘܢܡܕܐܬ ܘܓܒܐ ܠܗܘܢ ܟܠ ܢܟܠܐ ܕܢܗܘܪܐ. ܘܡܛܠ ܕܠܐ ܐܬܬܥܝܪܘ ܒܥܕܢܐ ܠܦܘܪ̈ܣܝܐ: ܐܠܐ ܡܢܗܘܢ ܕܢܬܠܘܢ ܠܗ ܐܓܪܐ ܚܕ ܕܩ̈ܠܝܬܐ. ܘܗܒܘܢ ܡܛܠܬ ܢܘܗ ܢܫܡܘܢ ܐܝܟ ܗ̇ܘ ܕܡܬܦܢܝܢ ܒܗ. [ܗܕ]ܝܢ [ܦ]ܪܘ ܠܗ ܡܢ ܫܘܪܐ ܐܓܪܐ ܚܕ ܕܩ̈ܠܝܬܐ. ܡܛܠ ܕܐܦ [ܒܫ]ܪܐ ܣܡܝܟ ܗܘܐ ܥܠ ܩ̈ܠܝܬܐ ܕܢܛܪܝܢ. ܘܗܝܕܝܢ ܢܚܬ ܡܢ ܫܘܪܐ. ܘܐܝܟ ܗ̇ܘ ܕܠܐ ܙܗܝܪܝܢ ܗܘܘ ܒܩܪܒܐ ܕܢܗܘܪܐ. ܘܠܐ ܢܚܬܝܢ ܗܘܘ ܕܐܢܫܐ ܗ̇ܝ ܕܘܟܬܐ. ܡܬܚܪܒܝܢ ܗܘܘ ܘܡܬܦܫܝܢ ܒܩ̈ܬܐܣܘܗܝ ܕܟܠܗ ܫܘܪܐ: ܐܝܟ ܙܒܢܝ ܕܣܝܒܘܢ ܕܪܡܬܐ ܠܡܛ ܒܥܬܐ ܠܘܩܒܐ. ܗܕܐ ܕܝܢ ܒܟܝ ܡܛܠ ܦܛܪܐ. ܕܪܡܬܐ ܕܝܢ ܦܘܪ̈ܣܝܐ ܕܗܘ ܦܪ̈ܣܘܗ̇ ܠܘܚܡܬܐ: ܘܢܣܓܘܢ ܟܠܗܘܢ ܐܟܠܘܢܐ. ܠܚܝܠܬܐ ܐܝܟ ܠܡܘܬܐ ܗ̇ܝ ܕܢܛܪܝܢ ܗܘܘ ܒܗ̇ ܢܗܘܪܐ.

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[1] MS. ܕܢܫܠܡܘܢܝܗ̇. [2] Read ܠܗ ? [3] MS. ܘܡܓܠܐ.
[4] MS. apparently ܕܢܛܪܘܢܝܗ. [5] MS. ܬ̈ܠܠܐ. [6] MS. ܘܦܪܘܗܝ.

ܦܪܬ ܘܐܫܬܘܙܒܘ ܠܫܡܝܫܛ ܡܕܝܢܬܐ. ܟܕ ܕܝܢ ܒܨܦܪܐ ܗܘܐ ܐܦ ܢܥܡܢ ܡܠܟܐ ܕܛܝ̈ܝܐ ܕܦܪ̈ܣܝܐ. ܚܕ ܕܝܢ ܡܢ ܡܕܒܪ̈ܢܐ ܕܪ̈ܗܘܡܝܐ ܕܫܡܗ ܦܛܪܐ ܥܪܩ ܠܚܨܢܐ ܕܐܦܕܢ. ܘܟܕ ܚܙܘܗܝ ܦܪ̈ܣܝܐ ܠܚܨܢܐ. ܕܥܠܘ ܡܢܗܘܢ ܒܢ̈ܝ ܚܨܢܐ. ܘܐܫܠܡܘܗܝ ܠܗܘܢ. ܘܕܒܪܘܗܝ ܒܦܘܩܕܢܐ ܟܕ ܐܣܝܪ. ܘܠܪ̈ܗܘܡܝܐ ܕܐܝܬ ܗܘܐ ܥܡܗ ܩܛܠܘ. ܠܒܢ̈ܝ ܚܨܢܐ ܕܝܢ ܒܡܕܡ ܠܐ ܐܒܕܘ.

LVIII. ܗܘ ܕܝܢ ܡܠܟܐ ܕܦܪ̈ܣܝܐ ܡܬܚܫܒ ܗܘܐ ܕܢܐܬܐ ܥܠ ܐܘܪܚܐ ܠܐܘܪܗܝ. ܡܓܪܓ ܗܘܐ ܠܗ ܐܦ ܢܥܡܢ ܡܠܟܐ ܕܛܝ̈ܝܐ ܡܛܠ ܡܕܡ ܕܓܪܓ ܠܥܫܪܬܗ. ܚܕ ܕܝܢ ܪܝܫ ܢܗܘܠܐ ܡܢ ܚܝܪܬܐ ܕܢܥܡܢ: ܕܐܝܬܘܗܝ ܟܪܝܣܛܝܢܐ[1]. ܢܒܐ ܘܐܡܪ. ܕܠܐ ܬܬܦܝܣ[2] ܡܠܟܘܬܟܘܢ ܬܐܙܠ ܥܠ ܐܘܪܗܝ ܠܩܪܒܐ. ܡܛܠ ܕܡܠܟܬܐ ܠܐ ܡܫܬܪܝܢܬܐ ܕܡܫܝܚܐ ܗܘ ܕܦܪܓܝܢ[3] ܠܗ. ܐܝܬ ܥܠܝܗ̇. ܕܒܥܠܕܒܒܐ ܠܐ ܢܫܠܡܝܗ̇ ܒܗ̇ ܠܟܠܡܕܡ. ܢܥܡܢ ܕܝܢ ܟܕ ܗܕܐ ܫܡܥ ܪܓܙ ܕܢܦܣܩܘܢ ܡܢ ܐܢܫܝܢ ܕܒܐܡܪ ܐܫܬܒܩ ܢܕܓܙ ܒܐܘܪܗܝ. ܘܩܛ̈ܠܐ ܕܓܘܕܐ ܦܠܠ. ܐܦ ܡܫܝܚܐ ܓܒܪ ܐܬܐ ܓܒܠܬܐ ܢܦܩ[4] ܒܗ. ܒܗ ܓܒܪ ܒܒܝܬܐ ܕܓܪܦ. ܐܬܦܪܥܬ ܡܚܘܬܐ ܗ̇ܝ ܕܥܒܕ ܗܘܐ ܒܪܝܫܗ: ܘܐܬܢܩܫܬ ܗܘܬ ܒܟܠܗ̇ ܦܓܪܗ. ܘܦܩܕ ܐܠܐ ܠܡܫܒܚܘܗܝ. ܘܟܬܪ ܒܐܘܠܨܢܐ ܗܘܐ ܬܪ̈ܝܢ ܝܘ̈ܡܝܢ ܘܡܝܬ. ܠܡܚܪܬܗ ܕܝܢ ܕܗܘ ܐܦܠܐ ܐܬܐ ܗܘܐ ܠܚܒܫܬ ܡܢ ܓܒܝܘ ܒܚܫܐ. ܐܠܐ ܐܩܝܡ ܡܠܟܐ ܚܠܦ ܢܥܡܢ ܘܦܩܕ ܕܢܐܬܐ ܠܚܪܢ. ܘܟܕ ܡܛܐ ܠܘܬ ܬܠܐ. ܫܪܐ ܥܠܝܗ̇. ܢܗܘܪܐ

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[1] Assemâni, *Bibl. Orient.*, t. i., p. 261, gives ܟܪܣܛܝܢܐ. [2] Assemâni, *loc. cit.*, ܬܬܦܝܣܝܢ and ܬܐܙܠܝܢ. [3] Read ܕܦܓܪܝܢ? [4] This word is no longer legible in the MS.

ܕܢܝܚܬܗܘܢ[1]. ܘܟܕ ܪ̈ܗܘܡܝܐ ܕܢܬܒܝܢ ܗܘܘ ܒܒܡܠܐ ܘܐܝܟ
ܐܝܟ ܘܡܬܪܚܫܝܢ ܐܝܟ ܕܝ ܚܝܝ. ܘܐܬܗܕܝ ܠܗܘܢ.. ܕܢܫܠܡܘܢܗ̇
ܠܗܘܢ ܠܐܡܕ. ܘܡܛܠ ܗܕܐ ܗܟܢ ܠܗܘܢ ܠܟܠܗܘܢ ܦܛܪܝܩ
ܘܗܘܦܛ[2]. ܟܕ ܠܐ ܐܫܟܚܘ ܡܙܘܢܐ ܗܘ ܕܢܫܩܠܐ ܦܘܪܢܣܗ ܡܛܠ
ܕܠܐ ܐܬܬܦܝܣ ܠܗ ܗܠܝܢ ܕܟܝܠܐ ܡܢܬܐ. ܦܩܕ ܠܟܠܗܘܢ 5
ܐܣܛܪܛܠܛܝܣ[3] ܕܢܗܦܟܘܢ.

LVII. ܛܝܝ̈ܐ ܕܝܢ ܕܦܘܪ̈ܣܝܐ ܐܬܘ ܠܚܒܘܪܐ ܘܒܙܘ ܠܟܠܗܘܢ
ܛܝܡܣܬܪܛܐ ܕܘܟܣ ܕܩܠܝܢܝܩܘܣ. [ܘܒܝܪܚ ܐܝܟ]. ܐܦ ܛܝܝ̈ܐ
ܕܒܝܬ ܪ̈ܗܘܡܝܐ ܕܡܬܩܪܝܢ ܕܒܝܬ ܬܥܠܒܐ: ܐܙܠܘ ܠܘܬ ܚܝܪܬܐ
ܕܢܥܡܢ ܘܐܫܟܚܘ ܩܦ̈ܠܬܐ ܕܦܘܠܚܢܐ ܠܘܬܗ. ܘܓ̈ܡܠܐ ܕܡܫܬܡܫܝܢ ܠܗ 10
ܚܝܠܬ[4].. ܘܢܣܒܘ ܟܠܗܘܢ ܘܕܒܪܘ[5] ܐܢܘܢ. ܘܠܓ̈ܡܠܐ ܢܟܣܘ.
ܟܠܗ̇ ܕܝܢ ܕܚܝܪܬܐ ܠܐ ܢܦܩܘ. ܡܛܠ ܕܟܠܬ̈ ܗܘܬ ܠܗ̇[6]
ܠܡܕܒܪܐ ܓܘܝܐ. ܠܘܬ ܕܝܢ ܐܠܐܟܣܘ ܒܐܪܝܣ ܐܒ̇[7] ܒܟܠܗ ܚܝܠܐ
ܕܦܘܪ̈ܣܝܐ. ܘܗܘ̈ܢܐ ܘܓ̈ܡܠܐ ܘܐܪ̈ܡܠܬܐ. ܘܐܬܘ ܒܪܡܫܐ ܠܐܘܪܚܐ.
ܘܦܠܓܘ ܕܒܝܬ ܦܛܪܝܩ ܘܟܕ ܠܡܐܙܠ ܟܠܗܘܢ. ܘܟܕ ܒܕܒܛܠ 15
ܒܐܘܪܚܐ ܐܝܬܝܗܘܢ ܗܘܘ ܪ̈ܗܘܡܝܐ: ܘܠܩܪܒܐ ܠܐ ܣܕܪܘ ܗܘܘ..
ܐܪܝ ܦܘܪ̈ܣܝܐ ܠܡܩܪ̈ܒܐ ܘܡܚܘ ܐܢܘܢ. ܘܟܕ ܗܟܢ ܠܒܬܪܗܘܢ
ܐܟܠܝܢ ܕܒܠܒܘ. ܚܙܘ ܦܪܣܗ ܕܚܝܠܐ ܕܪ̈ܗܘܡܝܐ ܠܡܩܪ̈ܒܐ
ܕܐܬܟܢܫܘ ܘܢܦܠܬ[8] ܟܠܗܘܢ ܕܚܝܠܬܐ. ܘܠܐ ܦܬܪ ܠܡܬܦܬܚܘ.
ܐܠܐ ܗܟܢ ܦܛܪܝܩ ܩܕܡܝܐ ܘܟܠܗ ܚܝܠܐ ܒܬܪܗ. ܘܟܕ ܢܗܪܐ 20

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[1] MS. ܕܢܝܚܘܬܗܘܢ. [2] MS. ܘܗܦܛ. [3] MS. ܐܣܛܪܛܝܠܛܝܣ. [4] Such appears to be the reading of the MS., but the word is probably corrupt. [5] ܘ is a later addition. [6] This is the reading of the MS., but perhaps corrupt. [7] MS. ܐܟܒ. [8] The ܘ seems to be a later addition.

ܦܪܣ ܠܟܠܗܘܢ ܚܝܠܐ ܕܐܝܬ ܗܘܐ ܠܘܬܗ ܒܟܡܝܢ̈ܐ ܒܣ̈ܕܪܝܢ ܠܠܩܕܡ
ܦܘܪܣܝܐ. ܘܪܕܦ ܐܢܘܢ ܐܪܝܘܒܢܕܐ ܐܚܒܠܬܐ ܘܬܪ̈ܬܝܢ. ܟܕ ܡܢ ܕܐܬܬܚܝܘ[1]
ܠܘܬ ܬܪܥܐ ܕܢܨܝܒܝܢ. ܟܕ ܡܬܒܕܪܝܢ. ܘܣܓܝܐܐ ܡܢ ܦܪ̈ܫܐ
ܒܬܪܥܐ ܐܬܚܢܩܘ ܟܕ ܥܠܝܢ ܠܡܥܠܠܐ[2]. ܘܐܙܠ ܠܡܗܘܐ ܕܝܢ
ܐܬܬܦܢܝܘ[3] ܒܗ̇ ܒܦܘܪܣܝܐ. ܐܦ ܗܘ̈ܢܝܐ ܘܛܝ̈ܝܐ ܠܡܫܪܝܬܐ ܕܟܠܗܘܢ.
ܘܡܫܘܫܛܢܝܐ ܒܪܝܫܗܘܢ. ܘܟܕ ܢܦܩ ܗܘܐ ܡܢ ܢܨܝܒܝܢ: ܦܪܣ
ܠܡܠܝܘܦ ܫܠܝܚܐ ܠܘܬ ܦܛܪܝܩ ܘܗܘܦܛܝ[4] ܟܕ ܐܡܪ. ܕܬܘ
ܠܘܬܗ ܘܗܘܘ ܠܗ ܡܥܕܪܢܐ. ܡܛܠ ܕܚܝܠܐ ܦܪ̈ܣܝܐ ܥܠܝܢ ܠܡܕܝܢܬܐ
ܟܠܗܝܢ. ܗܢܘܢ ܕܝܢ ܠܐ ܐܬܦܝܣܘ[5]. ܐܠܐ ܟܠ ܕܥܒܕܬܗܘܢ ܦܢܘ
ܠܘܬ ܐܡܝܕ. ܟܕ ܕܝܢ ܐܬܐ ܦܘܪܣܝܐ ܟܠ ܗܠܝܢ ܕܥܒܕ ܐܪܝܘܒܢܕܐ:
ܠܐ ܐܫܟܚ ܠܡܬܬܦܝܣܘ ܒܗܘܢ. ܐܠܐ ܦܩܕ ܡܥܪܝܬܗܘܢ[6]:
ܘܐܬܦܠܓ ܠܬܠܬܐ ܘܠܐܪܒܥ. ܘܟܠܗ ܒܟܪܗܘܢ ܐܬܓܙܪ ܘܐܬܦܢܝ.

LVI. ܕܒܬ ܦܛܪܝܩ ܕܝܢ ܘܗܘܦܛܝ ܡܬܒܥܬܝܢ ܗܘܘ ܠܡܐܬܐ
ܡܓܕ̈ܠܝܢ ܕܩܝܣܐ ܠܡܥܒܕ ܒܗܘܢ ܠܫܘܪܐ ܕܐܡܝܕ. ܟܕ ܐܬܡܠܟܘ
ܠܗܘܢ ܕܡܓܕ̈ܠܐ ܒܢܩܫܬܐ ܣܓܝ̈ܐܬܐ[7]: ܘܐܬܢܨܚ ܒܫܘܪܐ ܕܠܐ
ܢܬܒܥܘܢ ܡܢ ܡܕܡ. ܗܝܕܝܢ ܐܬܦܩܕ ܠܗܘܢ ܡܕܡ ܕܢܓܪܦ ܒܬܚܘܡܐ.
ܘܐܘܒܕ ܐܝܟ ܠܡܓܕ̈ܠܐ. ܘܫܒܩܘ ܡܢ ܬܡܢ. ܘܐܙܠܘ ܒܬܪ ܦܘܪܣܝܐ.
ܘܠܐ ܐܕܪܟܘ ܐܢܘܢ. ܚܕ ܕܝܢ ܡܢ ܡܕܝܢܬܐ ܕܫܡܗ ܒܪܬܡܢ ܘܐܚܪܢܐ
ܕܫܡܗ ܬܐܪܘܐ: ܦܪܣ ܡܘܟܠܬܐ ܚܕܐ ܕܢܥܒܕ ܠܘܬ ܐܡܝܕ. ܘܗܢܘܢ
ܘܚܝܠܗܘܢ ܢܦܩ ܒܒܡܥܡܕܐ: ܘܟܕ ܢܦܩܘܗ̇[8] ܦܘܪܣܝܐ ܠܟܢܫܐ ܡܢ
ܓܘ ܐܡܝܕ. ܢܦܩܘ[9] ܡܢܗܘܢ ܐܝܟ ܐܪܒܥܡܐܐ ܓܒܪ̈ܐ ܓܢܒܪ̈ܐ

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[1] So the MS., for ܕܐܬܬܚܝܕܘ. [2] MS. ܠܡܥܠܘ. [3] ܘ is more recent. [4] MS. ܘܗܘܦܛ. [5] ܘ is more recent. [6] MS. ܡܥܪܝܬܗܘܢ. [7] MS. ܣܓܝ̈ܐܐ. [8] MS. ܢܦܩܘܗ̇. [9] ܘ is more recent.

ܘܣܩ̈ܓܝܬܐ ܘܡܫܪ̈ܬܐ ܕܥܒܝܕ ܠܗ ܟܠ ܐܝܕܐ ܗܘ ܕܢܫܟܚ. ܠܐ ܐܫܟܚ ܐܦܠܐ ܒܚܕܐ ܗܕܐ ܡܢ ܐܢܝܢ ܕܦܩܕܐ ܗܘܬ ܠܗ. ܐܠܐ ܒܥܒܕ ܐܓܪ̈ܬܐ ܕܡܫܬܢܝܢܘܬܐ ܠܟܠܗܘܢ ܡܕܝ̈ܢܬܐ. ܡܢ ܩܒܠ ܠܗܘܢ ܟܠ ܦܘܪܩܢܐ ܕܐܠܗܐ. ܘܡܬܟܬܒ ܠܗܘܢ ܕܠܐ ܢܕܪܫܘܢ. ܐܦ ܡܠܟܐ ܐܢܣܛܘܣ ܟܕ ܫܡܥ ܦܩܕ ܚܝܠܐ ܣܓܝܐܐ ܕܪ̈ܘܡܝܐ ܕܢܦܩܘܢ ܒܩܪ̈ܒܝܢ ܒܡܕܝ̈ܢܬܐ ܘܢܛܪܘܢ ܐܢܝܢ. ܠܗܘ ܕܝܢ ܠܐ ܫܒܩܬ ܠܗ ܒܪܬܐ ܒܠܚܘܕ ܕܒܙ ܘܫܒܝܬܐ ܕܫܒܐ. ܘܠܐ ܫܒܩ ܡܢ ܕܡܐ ܣܓܝܐܐ ܕܐܫܕ[1]. ܐܠܐ ܦܩܕ ܐܓܪܬܐ ܠܘܬ ܡܠܟܐ ܕܦܪܣ ܠܟܝ ܕܗܒܐ. ܐܘ ܩܒܠ[2] ܡܢܬܐ. ܗܠܝܢ ܒܐܪܥ ܢܦܫܗ. ܡܠܟܐ ܕܝܢ ܕܗܒܐ ܠܐ ܦܩܕ. ܐܠܐ ܐܬܚܙܝ ܠܡܬܢܨܚܘ ܘܠܡܬܒܥܘ ܕܢܟܪ̈ܝܐ ܕܐܝܠܝܢ ܕܐܒܕܘ. ܘܒܐܝܕܝܗ ܐܝܟ ܦܩܕ ܟܠܗܘܢ ܠܬܠܬܐ ܦ̈ܠܓܘ ܚܝ̈ܠܘܬܐ. ܐܪܘܒܢܕܐ ܘܦܛܪܝܩ ܘܗܘܦܛܝ ܘܡܕܒܪ̈ܢܐ ܣܓܝܐܐ ܥܡܗܘܢ. ܘܢܦܩ ܐܪܘܒܢܕܐ ܘܫܪܐ ܥܠ ܬܚܘܡܐ ܠܗܘ ܕܪܐ ܘܡܩ̈ܘܕܝܢ ܠܐܦ̈ܝ ܢܘܟܝܢ ܡܕܝܢܬܐ. ܘܐܝܬ ܗܘܐ ܥܡܗ ܬܪܥܣܪ ܐܠܦ̈ܝܢ ܦܪ̈ܫܝܢ. ܘܦܛܪܝܩ ܘܗܘܦܛܝܣ ܫܪܘ ܥܠ ܐܡܝܕ. ܠܦܘܩܘ ܡܢ ܠܘܬ ܡܫܪܝܬܐ ܕܦܪ̈ܣܝܐ. ܘܐܝܬ ܗܘܐ[3] ܥܡܗܘܢ ܐܪ̈ܒܥܝܢ ܐܠܦ̈ܝܢ. ܢܦܩ ܕܝܢ ܐܦ ܒܚܕܐ ܗܕܐ[4] ܐܦܝܢ ܗܘܦܛܝܣ ܘܢܦܩ ܒܐܘܪܗܝ ܠܡܐܪܘܦ ܕܐܬܪܗ ܕܢܚܠܐ ܕܪ̈ܘܡܝܐ ܕܒܥܡܗܘܢ. ܘܡܛܠ ܕܠܐ ܡܦܩܝܢ ܗܘܘ ܒܬ̈ܚܘܡܐ ܠܡܩܒܠ ܠܚܝܠܐ: ܦܩܕ ܕܢܬܗܦܟܘܢ ܢ̈ܓܐ ܠܟܠܗܘܢ ܕܬܪ̈ܥܐ ܕܐܝܬ ܒܐܘܪܗܝ: ܘܢܒܢܘܢ ܒܘܡܠܓܝܢ ܒܢܩܘܫܬܐ ܕܝܠܗܘܢ. ܘܐܦܩܘ[5] ܐܪ̈ܘܗܢܐ ܒܐܝܕܝܬܐ ܡܪܟܒܬܐ ܘܦܬܩܐ ܘܬܠܬܝܢ ܐܠܦ̈ܝܢ ܡܪܘܬܐ.

LV. ܗܘ ܕܝܢ ܡܢ ܒܬܪ ܕܐܬܘܪܝܢ ܐܝܟ ܗܠܝܢ ܕܟܬܒܬ ܐܪܘܒܢܕܐ.

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[1] MS. ܕܐܫܕܘ. [2] MS. apparently ܕܩܒܠ. [3] ܗܘܐ is on the margin. [4] The MS. adds here a superfluous ܐܦ. [5] ܘ is more recent.

ܒܫܠܝܐ. ܟܕ ܠܐ ܬܪ̈ܥܐ ܦܬܝܚܝܢ ܘܠܐ ܫܘܪܐ ܬܪܝܨ. ܘܚܪܒܘܗ̇[1]
ܠܡܕܝܢܬܐ: ܘܒܙܘ ܩܢܝܢܗ̇ ܘܒܙܘ ܩܘܕܫܐ. ܘܫܒܘ ܠܥܡܡܗ̇.
ܘܦܠܣ ܗܝܟ̈ܠܝܗ̇. ܘܕܒܪ ܒܫܒܝܬܐ ܠܟܠܡܘ̈ܕܪܝܗ̇. ܗܠܝܢ ܡܢ
ܗܕܐ ܘܡܫܬܪ̈ܚܐ ܘܐܝܠܝܢ ܕܐܬܬܚܕܘ. ܘܢܦܩܘ[2] ܠܗܘܢ ܡܗܝܪ̈ܐ
5 ܠܬܠܬܐ ܠܦܪ̈ܣܝܐ ܡܫܬܪܝܢ. ܘܫܒܩܘ ܒܗܘܢ ܠܚܘܪܐ ܕܝܠܗܘܢ. ܡܛܠ
ܕܟܕ ܠܐ ܢܬܚܙܘܢ ܒܩܪܒܐ ܕܢܦܩ ܡܢ ܪܘܚܐ ܕܡܕܝܢܬܗܘܢ ܕܐܡܝܕܐ.
ܐܦܩܘ ܘܟܢܫܘ[3] ܐܢܝܢ[4] ܠܬܪ̈ܝܢ ܦܬ̈ܚܝܢ ܠܒܪ ܡܢ ܠܬܪܥܐ ܕܚܕܝܢܐ.
ܕܗܘܐ ܗܘܐ ܡܕܝܢܐ ܕܐܝܠܝܢ ܕܢܦܩܘ[5] ܒܗ ܒܬܪܥܐ ܕܚܕܝܢܐ. ܘܬܢܢ
ܡܢ ܠܡܛܝܢ ܠܦܪ̈ܣܝܐ. ܗܠܝܢ ܡܢ ܐܝܠܝܢ ܕܐܫܬܟܚܘ[5] ܟܕ ܚܝܝܢ.
10 ܘܬܪܝܨ ܐܝܟ ܠܒܪ ܡܢ ܡܕܝܢܬܐ. ܘܗܠܝܢ ܡܢ ܐܝܠܝܢ ܕܢܦܩܘ
ܠܟܠ ܡܢ ܒܘܕܝܬܐ ܗܘ ܕܒܕܘ. ܘܗܠܝܢ ܡܢ ܐܝܠܝܢ ܕܐܫܒܝܘ[6]
ܒܪܡܫܐ. ܘܕܡܝܟ ܒܟܠ ܫܘܠܛܢܐ ܕܠܐ ܦܘܩܕܢܐ ܠܡܬܬܚܝܘ
ܟܠ ܡܬܦ̈ܢܝܢܗܘܢ.

LIV. ܗܝܕܝܢ ܩܪܝܗ ܩܘܕ ܠܪܘܦܝܢܐ ܕܢܐܙܠ ܘܢܬܐܪܐ ܠܡܠܟܐ
15 ܐܝܠܝܢ ܕܐܫܬܒܪ̈[7]. ܗܘ ܕܝܢ ܒܟܠܝܘܡ ܟܠ ܢܩܒܐ ܗܠܝܢ ܡܬܬܪܐ
ܗܘܐ. ܘܡܢ[8] ܗܠܝܢ ܡܟܐ ܐܬܪ̈ܘܬܐ ܡܕ̈ܝܢܬܐ ܕܒܡܕܝܢܚܐ ܦܪܬ.
ܘܐܬܟܒܫ ܠܡܕܝܢܬ ܠܡܕܒܪܐ. ܡܕܡܪܐ ܕܝܢ ܢܚܘܬ ܦܪܘܕܘܬܐ
ܗܘ ܕܡܠܟܪܐ ܗܝܡܢܐ ܗܝܡܢܝܢ ܠܗ ܟܠ ܦܬܘܪܐ ܕܒܬܪܐ.

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1) Read ܘܐܚܪܒܘܗ̇? 2) ܘ is more recent. 3) MS. ܘܐܟܢܫܘ. 4) MS. ܐܢܘܢ. 5) ܘ is more recent. 6) Read ܕܐܫܬܒܝܘ? 7) MS. ܕܐܫܬܒܪܘ, but the fem. is required. 8) This passage is quoted by Assemâni, *Bibl. Orient.*, t. i., pp. 20, 21, 288. He gives ܐܬܪ̈ܘܬܐ and ܘܐܬܟܒܫܬ; and has ܐܦܠܐ ܒܡܕܝܢܬܐ ܗܘ, and ܐܬܪܐ. As to the word ܦܪܘܕܘܬܐ (Assemâni, ܦܪܘܕܘܬܐ), it is written on the margin, perhaps by a different hand. At present only the letters ܦܪ are legible.

ܕܡܣܬܬܪܝܢ ܗܘܘ ܦܪ̈ܣܝܐ ܬܚܘܬܝܗ̇. ܘܐܬܬܟܣܝܘ ܐܝܠܝܢ
ܕܬܚܘܬܝܗ̇ ܦܠܚܝܢ ܗܘܘ. ܘܐܬܬܒܪ ܐܦ ܪܝܫ ܕܟܪܐ. ܡܛܠ
ܐܡܝܢܘܬܗܝܢ ܕܟܐ̈ܦܐ ܕܠܐ ܫܠܘܐ ܡܫܬܕܝܢ ܗܘ̈ܝ. ܠܐ ܢܓܝܢ: ܡܓܕܦܝܢ
ܗܘܘ ܐܡ̈ܝܕܝܐ ܕܡܟܪܙ ܐܝܢܐ ܢܦܓܥܘܢ ܐܝܟ ܠܒܪ̈ܢܫܐ: ܐܝܟ
ܕܟܒ ܟܐ̈ܦܐ ܪܘܪ̈ܒܬܐ. ܡܛܠ ܕܬܟܣܝܬܐ[1] ܗ̇ܝ ܕܥܒܝܕܐ ܗܘܬ ܕܙܘܓܝܐ[2] 5
ܗܘܬ ܟܠܐ[3] ܕܟܐ̈ܦܐ ܣܓܝ̈ܐܐ[4]. ܘܡܫܩܠܝܢ ܗܘܘ ܕܟܠܝܗ̇ ܦܪ̈ܣܝܐ
ܡܢ̈ܬܐ. ܘܠܐ ܡܬܢܟܝܐ ܗܘܬ ܡܢ ܓܪ̈ܐ ܡܛܠ ܟܣܝܘܬܗ̇. ܘܠܐ ܡܢ
ܢܘܪܐ ܡܛܠ ܪܛܝܒܘܬܗ̇. ܟܐ̈ܦܐ ܕܝܢ ܗܠܝܢ ܪܘܪ̈ܒܬܐ ܕܡܢ ܡܓܢܝܩܐ
ܡܫܬܕܝܢ ܗܘ̈ܝ. ܠܬܟܣܝܬܐ ܘܠܓܒܪ̈ܐ ܘܠܦܪ̈ܙܠܐ ܐܝܟ ܢܦܠ.
ܘܗܟܢܐ ܐܙܕܒܢܘ ܦܪ̈ܣܝܐ ܘܐܗܦܟܘ ܡܢ ܕܠܡܬܟܬܫܘ ܒܟܘܕܢܬܐ 10
ܗ̇ܝ. ܘܐܬܦܢܝܘ ܕܢܗܦܟܘܢ ܠܐܬܪܗܘܢ. ܡܛܠ ܕܒܣܬܘܐ ܕܚܝܣܝܢ
ܕܢܦܩܘܢ ܒܟܠܗ̇. ܢܩܫܝܢ ܠܗܘܢ ܡܢܗܘܢ ܐܬܒܛܠܘ ܒܟܪ̈ܝܐ
ܕܟܠܗܘܢ ܡܬܥܒܕܝܢ ܗܘܘ ܒܟܠܟܠܐ ܘܒܐܝܡܬܐ. ܐܡ̈ܝܕܝܐ ܕܝܢ
ܐܬܟܠܘ[5] ܥܠ ܐܝܠܗܘܢ ܘܢܟܠܘ[5] ܒܡܗܝܡܢܘܬܐ ܘܠܐ ܢܛܪܘ[5] ܫܘܪܐ
ܒܥܠܕܒܒܘܬܐ ܐܝܟ ܕܡܢ ܩܪܒܐ. ܘܟܠܗܘܢ ܠܚܫ̈ܐ ܟܐܪܫ ܟܠܗ 15
ܢܚܝܢ: ܢܦ̈ܫܬܐ ܣܓܝܐܐ ܐܫܬܟܚܘ ܢܛ̈ܪܐ ܫܘܪܐ ܡܛܠ ܟܠܟܬܐ ܕܦܘܪܫܐ.
ܟܕ ܗܕܐ ܟܠܟܠܐ ܕܥܒܕܘ ܘܐܬܒܣܡܘ ܒܫܒܬܐ ܢܗܝܪܐ. ܘܐܢܫܝܢ
ܫܒܩܘ[5] ܡܛ̈ܪܬܗܘܢ. ܡܛܠ ܕܡܛܪܐ ܢܚܬ ܗܘܐ. ܘܢܚܬܘ ܠܡܣܬܬܪܘ
ܒܩܬ̈ܝܗܘܢ[6]. ܐܢ ܗܘܐ ܒܪܫܡܘܬܐ ܗܕܐ ܐܝܟ ܡܐ ܕܢܚܝܢ ܦܓܪ̈ܝܗܘܢ.
ܘܐܢ ܒܥܠܐ ܕܡܫܬܠܛܢܘܬܐ ܐܝܟ ܕܐܢܫܝܢ ܐܡܪ: ܘܐܢ ܒܡܫܬܡܫ 20
ܒܪܫܐ ܕܡܢ ܐܠܗܐ: ܦܪ̈ܣܝܐ ܐܫܬܠܛܘ ܒܫܘܪܐ ܕܐܡܝܕ ܟܕ

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1) Read ܬܟܣܝܬܐ, without ܕ? 2) Read ܕܙܓܝܦܐ? 3) Add ܒܟܘܕܢܬܐ? 4) MS. ܣܓܝܐ. 5) ܘ is more recent. 6) Assemâni quotes this passage, *Bibl. Orient.*, t. i., p. 274, giving ܒܝܪܚ, ܢܦܫܬܐ ܣܓܝܐܐ, and ܘܢܚܬܘ.

ܢܬܟܣ ܒܩܘܪ̈ܝܣ܆ ܗܕܐ ܗܘܐ ܐܚܕܐ ܕܩܛܠܐ. ܕܠܗ ܒܠܚܘܕ ܒܬ̈ܝ ܩܘܪ̈ܝܐ ܢܦܩܝܢ ܗܘܘ ܠܡܦܩܐ ܐܠܐ ܘܡܫܚܬ̈ܐ ܚܪ̈ܝܢܐ ܘܐܘܪ̈ܗܝܐ ܢܦܩܘ ܘܐܬܦܢܝܘ[1]. ܘܡܛܠ ܗܠܝܢ ܐܬܬܚܝܒܬ ܐܘܪܗܝ ܘܡܬܒܥܝܐ ܗܘܬ. ܘܐܬܒܚܪܘ ܣܦ̈ܐ ܘܐܬܬܩܢ ܦܘܪܐ. ܘܐܬܛܪܦܘ ܬܪ̈ܥܐ ܕܡܕܝܢܬܐ ܒܩܛܝܠܬܐ. ܡܛܠ ܕܟܠܝܢ ܗܘܘ. ܘܟܕ ܕܢܦܩܘܢ ܐܝܟ܆ ܘܢܒܥܘܢ ܡܩ̈ܒܠܐ ܠܡܫܪ̈ܝܬܐ ܕܢܘܪܐ܆ ܕܕܠܡܐ ܐܝܟ ܕܢܦܠ ܡܢܗܘܢ. ܘܠܐ ܐܫܬܒܩ ܦܪܙܠܐ ܕܢܦܩ ܠܗ ܠܟܦܪܐ ܘܐܬܟܢܫ ܦܘܩܕܢܐ܆ ܕܬܬܠܐ ܥܠ ܕܬܪܥܐ ܕܐܝܬ ܒܐܘܪܗܝ ܟܕ ܦܫ ܠܡܛܝܢ ܦܪܙܠܐ. ܘܡܢ ܗܕܐ ܐܫܬܒܩܬ ܐܬܬܢܚܙ ܟܟܪܐ. ܐܘܪܗܝܣ ܕܝܢ ܟܕ ܚܕܐ ܕܠܐ ܡܬܟܣ ܕܢܙܘܢ[2] ܠܡܘܪ̈ܣܐ ܒܠܗܘܢ܆ ܕܟܪ ܠܡܠܟܐ ܕܐܬܦܝܣ ܠܗ. ܘܐܦ ܠܐ ܟܠ ܡܬܙܝܐ ܗ̇ܝ ܕܐܝܬ ܗܘܬ ܠܗܘܢ ܒܬܐܕܣܘܦܘܠܝܣ ܘܚܪܒ ܠܐܝܠܝܢ ܕܐܝܬ ܗܘܐ ܒܗ̇ ܘܢܦܩܘܗ̇ ܠܡܕܝܢܬܐ.

LIII. ܟܕ ܕܝܢ ܒܟܝܠܐ ܕܠܐ ܐܟܪ ܩܘܒܕ ܗܘܐ. ܘܡܬܒܝܪܐ ܗܘܐ ܘܫܠܠ ܕܢܫܒܘܩܝܗ̇[3] ܠܡܕܝܢܬܐ ܗ̇ܝ ܕܐܡܝܕ. ܘܟܕ ܠܒ̈ܙܚܐ ܕܟܬ̈ܘܐ ܘܡܟܬ̈ܫܐ ܢܦܠܘܢܗ̇ ܘܕܢܬܘܢ ܐ̈ܟܝܐ ܕܫܒܪܐ ܘܕܟܡܬ̈ܐ ܘܕܒܬܠܐ. ܘܢܒܒܘܢ ܐܝܟ ܕܒܗܡܘܬ ܟ̈ܠܒܐ ܐܘ ܩ̈ܫܠܐ. ܘܢܦܠܠܘܢ ܐܝܟ ܡܕܪܐ ܘܢܒܥܘܢ ܠܟܠܐ ܡܢ ܟܘܒܢܬܐ ܗ̇ܝ ܕܒܕܟ ܐܝܟ ܕܬܬܪܝܗ ܠܟܘܦܠܐ ܦܘܪܐ ܡܟܠܠܬ. ܗܝܕܝܢ ܐ̈ܦܪܝܐ ܙܒܢ ܡܠܝܐ. ܟܕ ܕܒܝܘܡ ܒܘܪ̈ܣܐ ܠܦܪܫܐ ܚܕܘܗܝ ܡܛܠ ܗ̇ܝ ܕܠܟܠܗ ܠܟܠܗܘܢ ܚܫܝ. ܘܟܠܗܘܢ ܢܒܠܐ. ܦܪܝܣ ܗܘܘ ܒܗ ܚܝ̈ܝܢ ܐ̈ܦܪܝܐ ܒܡܙܠܬܐ ܗ̇ܝ ܩ̈ܝܛܐ ܪܘܚܬܐ ܕܬܩܠܐ ܗܘܬ ܚܕܐ ܡܢܗܘܢ ܠܬܪ ܡܢ ܬܟܠܬܐ ܠܚܫ̈ܝܢ. ܘܗܘܝܐ ܐܬܬܚܝܒܬ ܠܟܘܫܬܐ ܕܟܡܪ ܟܘܪܐ

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[1] ܘ is more recent.

[2] I.e., ܕܢܐܙܘܢ.

[3] MS. ܕܢܫܒܩܝܗ̇.

ܕܝܢ ܕܦܪ̈ܣܝܐ[1] ܗܠܝܢ ܕܥܡܪܝܢ ܗܘܘ ܒܬܠܒܫܡܝ[2] ܩܪܝܬܐ.
ܟܕ ܚܙܘ ܗܕܐ ܕܗܘܬ ܘܫܒܩܘ ܟܠܗ̇ ܕܩܪܝܬܐ. ܐܙܠܘ ܠܟܠܗ
ܚܝܠܗܘܢ ܘܐܬܘ ܥܠܝܗܘܢ. ܘܟܕ ܚܙܘ ܦܪ̈ܫܐ ܕܪ̈ܗܘܡܝܐ ܠܦܪ̈ܣܝܐ
ܕܣܓܝܐܝܢ ܐܢܘܢ ܡܢܗܘܢ. ܗܦܟܘ ܠܗܘܢ. ܩ̈ܠܝܠܐ ܕܝܢ ܠܐ ܐܡܛܝܘ
ܠܡܬܦܠܛܘ ܐܠܐ ܐܬܟܠܝܘ[3] ܠܗܘܢ ܠܦܘܪܓܘ. ܘܐܬܟܢܫܘ[4] ܘܐܬܚܕܪܘ 5
ܠܡܕܪܐ. ܘܟܕ ܠܗܘܢ ܕܡܬܡܪܕܐ ܕܟܠܗܘܢ ܕܗܘܝ ܓܝܐܐ. ܘܐܡܪܕܘ[5]
ܕܒܐ ܫܓܝܐܐ. ܘܟܕ ܫܓܝܐ ܠܗ ܒܟܠܗܘܢ ܚܝܠܐ[6] ܕܦܪ̈ܣܝܐ:
ܘܐܬܬܘܣܦܘ[7] ܥܠ ܒܟܠܗܘܢ ܗܕ̈ܡܐ ܘܫ̈ܒܝܐ. ܘܐܬܓܪܘ ܠܗܘܢ[8]
ܦܓܪ̈ܝܗܘܢ ܘܐܦܫܛܘ[9] ܒܬ̈ܪܝܢܐ. ܘܐܬܢܨܚܘ ܒܝܢܬ ܩܪ̈ܒܐ.
ܘܒܟܒܪܐ[10] ܕܩܪ̈ܒܐ ܕܚ̈ܝܠܢܐ ܐܬܬܪܝܡ. ܘܐܬܡܟܟܘ. ܘܐܬܒܪܟܘ 10
ܫ̈ܓܝܐܐ ܡܢ ܗ̈ܘܦܟܐ ܘܡܪܕܐ ܐܦܬܝܟ.

LII. ܘܒܝܘܡܐ ܕܦܪܣܝ ܘܦܩܘ ܒܗ ܒܡܕܝܢܬܐ ܗܕܐ. ܐܬܐ ܐܦ
ܢܘܪܐ ܡܢ ܫܡܝܐ ܘܢܦܠܬ ܠܒܝܬ ܚ̈ܕܝܐ: ܘܚܪܒ[11] ܘܚܒ. ܘܦܓܥ
ܐܢܫܐ ܘܒܥܝܪܐ ܘܡܢܝܢܐ ܕܟܠܗ ܒܝܬ ܚ̈ܕܝܐ. ܘܐܬܐ ܐܦ
ܕܡܠܐ ܠܐܘܪܗܝ. ܟܕ ܡܚܪܒ ܘܡܚܒܐ[12] ܘܦܓܥ ܠܟܠܗܘܢ ܡܘܬܢܐ. 15
ܡܢܝܢܐ ܕܒ̈ܢܝܢܫܐ ܕܕܚܠ ܒܡܕܝܢܬܐ: ܠܡܬܒܥܬܗ ܠܐܟܣܢ
ܘܡܬܩ̈ܛܠܐ. ܗܟܢ ܡܢ ܐܝܠܝܢ ܕܐܬܚܠܨܘ ܘܗܟܢ ܡܢ ܒܟܦܢܐ
ܘܡܢܝܢܐ ܘܒܢܬܐ ܕܟܠ ܙܒܢ. ܥܠܬܐ ܕܝܢ ܕܟܠܗ ܒܥܐ ܗܢܐ

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[1] ܡܢ is added here in the MS., but cancelled. [2] ܒ is suprascript in the MS., ܒܬܠܒܫܡܝ. [3] For ܐܬܓܠܝܘ. [4] ܘ is more recent. [5] ܘ is more recent. [6] This word is wanting in the MS. [7] MS. ܘܐܬܬܘܣܒܘ (the final ܘ is more recent). [8] MS. ܠܗ. We must read either ܘܐܬܓܪܝ ܠܗ ܦܓܪܗܘܢ or ܘܐܬܓܪܘ ܠܗܘܢ ܦܓܪ̈ܝܗܘܢ. [9] ܘ is more recent. [10] One would rather expect ܘܒܟܘܪܗܢܐ, or some similar word. [11] Read ܘܐܚܪܒ, as in line 15 ܡܚܪܒ. [12] For ܚܒܐ.

ܘܐܬܦܢܝ ܥܠ ܐܡܝܕ ܗܘ ܘܟܠܗ ܚܝܠܗ ܒܟܠ ܐܣܟܝܡ ܕܦܪܣܝܐ.
ܒܐܣܟܡܐ ܘܒܟܠܟܠܐ. ܘܥܒܕ ܕܠܟܠܗ̇ ܒܩܪܒܬܐ. ܘܥܒܕܘ ܐܦ̈ܪܝܐ
ܘܐܬܬܫܘ ܥܠ ܫܘܪܗ ܕܦܘܪܐ. ܘܟܕ ܐܬܬܙܝܥܬ ܒܩܪܒܬܐ. ܦܪܥܘ
ܙܢܥ ܕܡܪܐ ܕܡܘܪܫܐ. ܘܟܕ ܢܦܩܘ ܒܩܘܪܐ ܠܡܬܒܥܐ ܐܬܙܝܥ
5 ܒܡܒܢܝܐ ܗܘ ܚܕܐ. ܡܛܠ ܕܠܐ ܕܢܦܠ ܐܬܬܚܒܛ ܗܘܐ ܘܢܦܠ.
ܐܦ̈ܪܝܐ ܕܝܢ ܦܠܛܘ[1] ܦܘܠܛܢܐ ܒܥܘܕܪܐ ܠܢܚܬ ܒܩܘܪܝܬܐ. ܘܢܘܗܪܗܘܢ
ܠܡܪܢ ܕܒܥܐ ܗܘܐ ܒܗ ܠܝܘܡܐ ܡܕܝܢܬܐ ܒܫܠܡܘܬܐ. ܡ̣ܢ ܠܐܠܗܐ
ܗܘܐ ܠܗ ܠܒܪܐ ܒܫܠܡܘܬܐ. ܘܐܬܦܢܝܬ ܒܩܘܪܝܬܐ ܘܢܦܠܬ.

LI. ܘܟܕ ܠܐ ܡܬܦܬܟܐ ܗܘܐ ܥܘܕ ܚܝܠܗ ܕܡܕܝܢܬܐ. ܦܪܙ
10 ܠܒܢܝܢ ܡܠܟܐ ܕܬ̈ܚܬܝܐ ܥܡܟ ܟܠܗ ܚܝܠܗ. ܕܢܐܬܘܢ ܥܠ
ܠܡܠܟܐ ܠܟܘܬ ܚܬܢܐ. ܘܐܦ ܡܢ ܚܝܠܐ ܕܦܘܪܣܝܐ[2] ܡܢܗ
ܠܡܩܒܠܗܘܢ ܒܡܠܐ ܠܩܘܣܛܢܛܝܢܐ ܡܕܝܢܬܐ ܕܗܝ ܠܐ. ܘܫܪܝ
ܗܘܘ ܘܡܬܬܟܝܢ ܘܡܫܝܢܝܢ ܠܟܠܗ ܐܬܪܐ. ܒܝܘܡ ܠܬܫܥܐ
ܕܝܢ ܒܗ ܒܚܕܝܐ ܕܬܫܪܝ ܐܚܪܝ[3]. ܢܦܩ ܐܣܛܪܛܝܓܘ ܕܪܘܡ
15 ܕܠܐ ܘܐܪܝܘܒܢܕܘܣ[4] ܕܪܘܡ ܕܡܬܚܬܢܝܐ. ܕܢܚܬ ܗܘܐ ܒܗ
ܒܝܡܐ. ܗܢܘܢ ܘܚܝܠܗܘܢ. ܘܐܬܠܒܟܘ ܦܘܪܣܝܐ ܕܐܬܘܢ
ܒܡܘܪ̈ܝܐ ܕܚܕܝ ܠܐ. ܚܕܐ ܐܢܘܢ. ܘܟܕ ܐܬܦܠܓܘ[5] ܠܡܬܒܬܒ
ܠܡܕܝܢܬܐ. ܐܘܕܝ ܐܢܘܢ ܐܢܫ. ܕܡܛܠܛܠܐ ܐܢܫܝܢ ܐܝܬ ܒܚܝܠܐ
ܚܕ. ܘܟܠܗ ܦܩܕ ܢܣܒܝܢ ܡܢܗܘܢ. ܘܗܢܘܢ ܐܬܦܠܓܘ[5]
20 ܠܡܕܝܢܬܐ ܒܟܠܗܘܢ. ܘܚܝܠܐ ܕܐܘܡܢܐ ܕܒܢܝܗܘܢ. ܐܬܦܠܓܗܘ
ܗܘܘ ܠܗܘܢ ܠܦܠܓܘܬܗ ܡܚܝܠܐ. ܘܡܛܠ ܕܠܟܠܐ ܗܘܐ ܗܘܐ ܦܓܪ
ܠܐܣܛܪܛܝܓܘܣ ܕܢܣܒܘܢ ܢܘܪܐ ܥܠ ܙܢܐ ܙܥܘܪܐ. ܘܢܦܩܘ ܒܟܪܝܬܐ
ܐܝܟ ܡܢ ܕܢܬܦܠܘܢ ܠܗܘܢ ܐܝܠܝܢ ܕܐܬܦܠܓܗܘ[6]. ܡܬܕܪܟܐ

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1) ܘ is more recent. 2) MS. ܕܦܘܪܣܐ. 3) MS. ܐܚܪܝܐ.
4) MS. ܘܐܪܝܘܒܢܕܘܣ. 5) ܘ is more recent. 6) MS. ܕܐܬܦܠܓܗܘ.

ܣܓܝ ܕܝܢ ܡܬܪܒܝܢ ܗܘܘ ܕܠܘ ܒܚܝܠܗ ܕܥܠܡܐ ܗܘܐ ܡܪܕܐ ܗܢܐ. ܘܡܕܡ ܗܕܐ ܐܬܟܬܒ ܐܦ ܠܡܫ̈ܠܘܗܘܢ ܕܦܘܪܣܢܐ ܦܘܠܘܣ: ܗܝܕܝܢ ܕܒܗܘܢ ܙܒܢ ܗܘܐ ܠܬܫ̈ܡܫܬܐ ܡܛܠ ܡܬܠܬܗ ܕܡܢܝܢ ܡܢ ܐܡܪ: ܕܠܐ ܢܬܘܗܘܢ ܠܐ ܡܢ ܡܠܬܐ ܘܠܐ ܡܢ ܪܘܚܐ. ܘܠܐ ܡܢ ܐܓܪ̈ܬܐ ܦܫܝ̈ܛܬܐ[1]. ܕܐܝܟ ܕܡܢ ܠܘܬܢ ܗܝ. ܕܗܐ ܠܟܘܢ ܦܬܓ̈ܡܝ ܠܡܠܟܘ ܕܡܪܢܐ: ܘܢܗܘܢ ܕܠܐ ܡܬܚܙܝܐ ܕܢܗܘܐ ܦܘܠܡܘܣܐ ܒܝܡܐ ܕܡܫܬܝܐ ܡܫܝܚܐ ܙܟܝܐ. ܡܢ ܗܠܝܢ ܗܟܝܠ ܦܠܐ ܕܡܢ ܘܕܫܠܝܚܘܗܝ ܐܫܬܡܠܝ. ܕܠܐ ܗܘܐ ܡܛܠ ܕܙܟܐ ܗܘ ܐܒܓܪ ܙܕܩ ܠܗ ܗܠܝܢ: ܐܠܐ ܠܡܕܝܢܬܐ ܕܝܠܢ ܗܘ̈ܝ ܡܛܠ ܕܒܥܝ ܢ̈ܦܫܗܘܢ...

L. ܐܬܐ ܕܝܢ ܗܘܐ ܦܠܓܐ ܕܦܘܪܣܢܐ ܡܢ ܩܝܣܪܝܐ: ܒܝܘܡ ܢܦ̈ܩܝܐ ܒܐܝܪܝܢ ܠܦܛܪܝܢ ܩܪܝܒܘ. ܒܝܘܡ ܦܬܐ. ܘܦܫܐ ܟܠ ܐܡܪ ܡܕܝܢܬܐ. ܕܐܝܬܘܗܝ ܠܘܬܝ ܒܟܠ ܢܗ̈ܘܪܬܐ. ܗܘ ܘܟܠܗ ܚܝܠܗ. ܐܬܚܦܛܘ ܕܝܢ ܡܠܟܐ ܕܪ̈ܗܘܡܝܐ: ܟܕ ܦܫܛ ܕܢܦܩ ܗܘܐ ܚܝܠܗ. ܠܐ ܨܒܐ ܕܢܙܕܒܢܘܢ[2] ܒܩܪܒܐ. ܡܛܠ ܕܠܐ ܢܬܐܡܪ[3] ܕܡܛܐ ܕܠܬܪ̈ܝܗܘܢ ܓܒ̈ܐ. ܐܠܐ ܦܩܕ ܠܗ ܕܗܘܐ ܥܡ ܪ̈ܗܘܡܝܐ ܘܩܕܡܘܗܝ. ܕܐܦ ܗܘ ܕܒܟܠ ܠܬܚܘܡܐ ܐܝܬܘܗܝ ܗܘܐ: ܘܕܒܟܠ ܠܐ ܟܪܒ[4] ܠܟܠܬ ܪ̈ܗܘܡܝܐ. ܢܬܠ ܠܗ ܕܗܘܐ ܘܢܦܪܩܘܗܝ. ܟܕ ܕܝܢ ܡܛܐ[5] ܪ̈ܗܘܡܝܐ ܠܡܕܝܢܬܐ ܕܡܣܦܘܛܡܝܐ: ܘܦܫܛ[6] ܕܐܝܟ ܐܢܫ ܗܘܐ: ܠܚܝܠܐ ܘܠܡܠܘܟܐ ܘܠܐܪ̈ܡܝܐ ܘܠܡܕܒܪܐ[7]. ܦܩܕܗ ܠܡܕܒܪܐ ܒܡܫܪܝܐ ܘܐܙܠ ܠܘܬܗ. ܘܐܡܪ ܠܗ ܕܢܦܘܩ ܡܢ ܬܚܘܡܐ ܘܢܫܒܘܩ ܕܗܕܐ. ܗܘ ܕܝܢ ܠܐ ܨܒܐ. ܐܠܐ ܐܚܕܗ ܠܪܘܡܢܐ. ܘܦܩܕ ܕܢܬܒܢܐ.

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[1] The MS. seems rather to have ܡܫܝ̈ܚܬܐ. [2] I.e., ܕܢܐܙܕܒܢܘܢ. [3] MS. ܢܬܐܡܪ. [4] Read ܟܒܪ? [5] This word is on the margin. [6] Read ܘܦܫܛ? [7] Read ܘܠܡܕܒܪܘ, as in ch. xxxviii? In the MS. the ܐ is actually separate from the ܒ.

ܕܦܪ̈ܣܝܐ. ܘܐܬܐ ܘܢܦܩ ܥܠ ܪ̈ܗܘܡܝܐ. ܘܥܠ ܒܬܚܘܡܐ ܕܪ̈ܗܘܡܝܐ. ܟܕ ܚܙܐ ܗ̇ܘ ܕܗܘܢܐ ܕܐܝܬ ܗܘܐ ܠܘܬܗ. ܘܫܪܐ ܥܠ ܬܐܘܕܘܣܝܘܦܘܠܝܣ[1] ܕܐܪܡܢܝܐ. ܘܟܒܫܗ̇ ܒܢܘܟܠܬܐ ܠܡܕܝܢܬܐ. ܡܕܝܢܬܐ ܚܙܐ ܕܐܬܐ ܗܘ: ܕܢܩܦܗ ܩܘܣܛܢܛܝܢܐ. ܡܪܕ ܥܠ ܪ̈ܗܘܡܝܐ. ܘܐܫܠܡ ܠܗ. ܡܛܠ ܕܒܥܠܕܒܒܘܬܐ ܡܪܕ ܕܐܝܬ ܗܘܬ ܠܗ ܠܘܬ ܡܠܟܐ. ܒܙܗ̇ ܗܟܝܠ ܗ̣ܘ ܩܘܐܕ ܠܡܕܝܢܬܐ ܘܚܪܒܗ̇ ܘܐܘܩܕܗ̇. ܘܠܟܠܗܘܢ ܩܘܪ̈ܝܐ ܕܒܬܚܘܡܐ ܕܪ̈ܗܘܡܝܐ ܐܚܪܒ. ܘܠܫܒ̈ܝܐ ܕܐܫܬܟܚܘ ܕܒܪ[2] ܒܫܒܝܐ. ܘܠܩܘܣܛܢܛܝܢܐ ܥܒܕܗ ܠܗ ܪܒ ܚܝܠܐ. ܘܫܒܩ ܒܬܐܘܕܘܣܝܘܦܘܠܝܣ[3] ܦܛܓܪܐ ܘܢܦܩ ܡܢ ܬܡܢ.

XLIX. ܥܠ ܠܡܝܦܪܩܛ ܘܐܪܙܘܢܝܩܐ[4]. ܐܦ ܥܠ ܐܬܪܐ ܕܝܢ ܕܒܝܬ ܢܗܪ̈ܘܬܐ ܕܒܗ ܦܪܙܝܢ. ܟܘ̈ܠܒܬܐ ܕܘܪܒܬܐ ܗܦܟܬ ܒܥܢܢܐ ܗܕܐ. ܐܝܟܢܐ ܕܗܠܝܢ ܕܥܠ ܐܪܙܢܝܩ ܡܛܠ ܡܫܝܚܐ ܡܢ ܒܬܫܒܝܚܬܗ ܘܡܠܠܝܢ ܒܟܦܪܐ: ܘܐܝܠܝܢ ܠܘܬ ܕܥܠ ܡܠܟܘܬܗ ܕܡܠܟܐ ܗܢܐ ܐܬܡܠܠܘ. ܢܗܘܘܢ ܟܬܝܒܝܢ ܐܦ ܠܐܝܠܝܢ ܕܠܐ ܨܒܘ ܒܡܠܟܐ ܗܢܐ. ܡܢ ܒܬܪ ܨܒܝܢ ܕܗܘܐ ܗܘܘ ܩܛܠܐ ܒܐܘܪܚܐ ܕܗܘܬ ܐܝܟ ܡܐ ܕܢܬܬܒܥ ܠܗ: ܘܡܢ ܒܬܪ ܕܗܘܘ ܒܩܛܠܐ ܘܡܩܛܠܢܐ. ܘܗܘܘ ܕܢܬܐ ܘܫܘܦܪܐ: ܘܐܬܪ̈ܘܬܐ ܘܪܘܚܬܐ ܡܢ ܦܠܚܐ ܐܬܟܢܫܘ. ܦܝܣ ܟܠܐ ܥܠ ܗܠܐ ܟܠܐ ܘܡܠܟܘ ܥܠ ܡܠܟܘ. ܘܢܦܠܘ ܒܫܘܩܐ ܕܚܪܒܐ. ܘܐܬܦܛܪܘ ܟܠܗ ܐܬܪ. ܘܐܬܕܝܫ ܐܬܪ ܡܢ ܟܦܢܐ ܢܘܟܪܝܐ. ܐܝܟܢܐ ܕܠܐ ܫܠܐ ܒܡܠܟܘܬܗ[5] ܕܡܢ ܕܐܡܪ: ܕܗܐ ܕܡܫܝܚܢ ܐܢܬܘܢ ܡܪ̈ܝܐ ܘܡܬܩܦܢܐ ܠܐ ܬܕܚܠܘܢ. ܒܥܕܢ ܐܝܢ ܢܨܝܚ ܠܟܘܪܣܐ ܗܠܝܢ ܠܡܐܡܪ: ܐܠܐ ܠܐ ܒܥܠܠ ܡܛܠ ܢܦܫܐ. ܡܫܝܚܝܢ ܗܘܝܢ ܠܡܐܡܪ ܕܡܛܐ ܠܗ ܡܠܟܘܬܐ ܕܡܠܟܐ. ܡܛܠ ܕܐܦ ܫܪ̈ܒܐ ܗܟܢܐ ܐܬܦܬܚܘ ܘܐܡܪܘ.

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1) MS. ܬܐܘܕܘܣܝܘܦܘܠܝܣ. 2) MS. ܘܕܒܪ. 3) MS. ܒܬܐܘܕܘܣܝܘܦܘܠܝܣ. 4) MS. ܘܐܪܙܘܢ ܟܘܪܐ. 5) Read ܒܡܠܟܘܬܗܘܢ?

ܐܝܟ ܐܦ[1] ܕܡܠܬܐ ܗܕܐ: ܒܡܫܩܢܘܬܗ ܕܫܘܪܐ: ܢܘܪܐ ܫܡܝܢܝܬܐ ܐܬܚܙܝܬ ܠܢ ܓܝܪ ܡܬܢܒܝܐ ܒܡܢܝܢܬܐ ܕܫܪܒܐ ܒܟܠܗ ܠܠܝܐ. ܘܗܘܝܐ ܦܟܝܪܝܢ ܗܘܝܢ ܕܒܡܫܡܫܢܘܬܐ ܕܢܘܪܐ ܠܡܝܐ ܗܘܬ ܕܬܬܦܟ ܠܟܠܗ[2] ܐܪܥܐ ܒܠܠܝܐ ܗܘ. ܘܫܡܫܘܗܝ ܕܝܢ ܕܡܢ ܢܛܘܪܘܢ[3] ܕܠܐ ܢܚܒܐ. ܐܫܬܪܬ ܠܢ ܕܝܢ ܐܣܛܪܬܐ ܡܢ ܐܢܫܐ ܚܘܟܡܝܢ: ܕܢܬܚܫܒܢ ܗܘܘ ܠܐܣܛܪܘܠܘܓܘ: ܕܐܝܬ ܗܘܐ ܒܗ ܗܟܢܐ. ܕܒܗܘ ܠܠܝܐ ܕܒܗ ܐܬܚܙܝܬ ܢܘܪܐ ܗܝ ܫܡܝܢܝܬܐ ܕܡܬܚܙܝܐ: ܐܬܦܣܩܬ ܦܠܛܝܡܘܣ ܡܕܝܢܬܐ ܕܗܝ ܒܗܘ. ܘܠܐ ܐܫܬܚܪ ܒܗ ܡܪܝܐ ܕܢܛܪܝܗ ܀ ܘܠܘܬ ܕܝܢ ܒܗ̇ ܫܢܬܐ: ܐܬܘ ܠܘܬܢ ܐ̈ܢܫܐ ܪ̈ܘܡܝܐ ܘܥܪ̈ܒܝܐ ܘܐܡܪܘ[4] ܠܢ. ܕܒܗܘ ܝܘܡܐ ܕܐܬܚܙܝܬ ܒܗ ܢܘܪܐ ܘܐܬܦܣܩܬ ܦܠܛܝܡܐ: ܒܗ ܒܝܘܡܐ ܗܘ ܢܦܠܘ ܦ̈ܠܛܝܢܘܗܝ[5] ܕܡ̈ܠܟܘܬܗܘܢ. ܗܢܘ ܕܝܢ ܦܠܛܝܢܗ ܕܪܘܡܐ ܘܦܠܛܝܢܗ ܕܦܪ̈ܣܝܐ. ܐܦ ܒܚܕܘ ܢܦܠܘ ܒܗ ܡܠܬܐ ܕܡܗܝܡܢܘܬܐ ܠܡܠܟܘܬܗܘܢ. ܒܗ ܒܝܘܡܐ ܗܘ ܕܒܗ ܐܬܦܣܩܬ. ܒܬܪ ܢܘܡܝܐ ܕܝܢ ܠܡܫܝܚܐ ܐܫܬܠܡܘ[6] ܕܢܬܪܘܢ. ܘܫܦܝܪܘܢ ܡܢ ܕܒܪܐ ܡܬܦܢܝܢ ܗܘܘ. ܕܝܠܐ ܕܠܡ̈ܠܟܘܬܗܘܢ ܕܡܢ ܐܠܗܘܬܗ: ܘܒܝܘܡܐ ܘܒܫܥܬܐ ܐܬܦܣܩܘ. ܘܦܠܛܘ[6] ܐܦܣܩܬܐ.

XLVIII. ܐܦ ܡܘܬ ܕܝܢ ܒܗ̇ ܦܝܪܘܙ ܡܠܟܐ ܕܦܪ̈ܣܝܐ: ܒܗ ܒܝܘܡܐ ܗܢܐ ܕܐܬܚܙܝܬ ܒܗ ܢܘܪܐ ܗܝ. ܒܝܫ ܠܟܠܗ ܚܝܠܐ

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1) MS. : ܐܦ. I have placed the points after ܗܕܐ. 2) Such is the reading of the MS.; but as the ܠ is a later addition, we should probably read with Martin ܕܬܬܦܟ ܒܟܠܗ. 3) This seems to be the reading of the MS., not ܢܛܘܪܝܢ. 4) ܘ is more recent. 5) MS. ܦ̈ܠܛܝܢܘܗܝ. 6) ܘ is more recent.

ܕܝܢ ܗܟܢܐ ܐܡܪ ܐܢܐ: ܕܗܘ ܢܓܗܐ ܒܠܚܘܕ ܐܝܬ ܗܘܐ ܕܡܫܬܡܫ ܒܡܕܝܢܬܢ. ܫܟ̈ܝܪܝܢ ܐܝܟ ܟܝܢ ܢܓܗ̈ܐ ܕܡܫܬܡܫܝܢ ܒܒܣܡܐ ܘܒܟܢܪܐ. ܘܡܛܠ ܕܐܦ ܡܕܒܪ̈ܢܐ ܡܫܘܬܦܝܢ[1] ܒܗܘܢ. ܠܐ ܙܕܩܬ ܕܐܦܪܘܣ[2] ܐܝܟ ܠܢܓܗ̈ܐ: ܠܐ[3] ܐܠܐ ܒܟܠܬܐ ܠܐܢܫܝܢ ܕܙܡܪܝܢ ܒܢܬ̈ܪܟܘܢ. ܘܐܡܪܝܢ ܗܠܝܢ ܕܠܘܩܒܠ ܩܕܝ̈ܫܐ ܡܡܠܠ ܐܢܐ. ܕܠܐ ܕܝܢ ܟܠ ܟܠܗ ܐܦܣܣܝܢܗ̇ ܠܟܬܒܘܬܐ ܟܕ ܡܢܘܣܢܐ: ܡܛܠ ܕܐܦ ܡܢ ܟܠܠ ܐܦܬܘܕܝܬ ܕܐܦܘܕܝܟܘ ܡܢ ܐܢܐ ܐܬܬܟܝܢ ܗܠܝܢ ܒܪ̈ܟܐ: ܘܠܐ ܠܘܬ ܐܡܪ ܡܕܡ ܟܠ ܡܪ̈ܚܐ: ܠܡܟܬܒܗ ܕܒܝܫܐ ܦܐܐ ܐܢܐ ܕܡܟܝܠܗ̇ ܠܡܫܬܟܠ. ܗ̇ܘ ܕܟܕ ܚܙܐ ܠܩ̈ܕܡܝܢ ܟܠܗ ܕܡܬܢܨܚܝܢ[4] ܒܫܘ̈ܩܐ ܕܙܡܪܝܢ ܠܗܠܝܢ ܕܢܡܘܣܐ ܡܫܬܡ̈ܫܝܢ ܒܡܕܝܢܬܢ ܘܬܢܝܢܐܝܬ ܠܟܠܗܘܢ ܘܒܟܠܗܘܢ ܒܗ̇ܘܢ. ܐܡܪ ܠܟܠܗܘܢ ܐܝܟ ܕܡܢ ܦܘܡܗ ܕܡܪܝܐ. ܕܗܘ ܠܐ ܐܡܪ ܠܐܢܐ ܡܢܐ ܡܟܝܠ ܐܢܬ. ܘܠܐܢܬܐ ܡܢܐ ܚܛܝܐ ܐܢܬܝ. ܟܠ ܥܘܠܐ ܕܐܬܥܒܝܕܬ: ܠܡܫܬܦ ܦܫܚ. ܡܛܠ ܕܙܘܦ ܗܘ ܠܡܫܒܫ ܠܡܠܬܗ ܕܟܬܒܐ ܕܐܡܪܐ ܕܡܢ ܕܡܫܬܥܠ ܒܕܘܟܬܐ ܗ̇ܘ ܢܬܘܦ ܠܗ. ܡܛܠ ܕܐܝܟܢܐ ܗܘ[5] ܕܟܬܝܒܐ. ܐܦ ܕܝܢ ܢܬܠܠ ܡܪܢ ܘܢܚܐܝ ܒܚܘܠܡܢܐ. ܐܝܟ ܡܐ ܕܡܬܘܢܝܢ ܡܡܠܠܝܢ ܒܗܝ ܟܠ ܗܠܝܢ.

XLVII. ܗܘܬ ܕܝܢ ܦܓܫ ܟܠ ܙܩ̈ܢܝܐ ܕܐܫܬܟܚܘ ܒܡܕܝܢܬܐ ܗܕܐ. ܘܟܠܐ ܐܬܐ ܦܘܢ ܕܐܬܒܝܕܬ. ܒܫܢܬܐ ܗ̇ܝ ܕܒܗ̇ ܐܫܬܟܚܘ. ܡܛܠ ܕܐܦ ܗܕܐ ܗܘ ܠܫܒܬ ܒܐܝܪ. ܒܫܢܬ ܒܫܒ̈ܥܝܢ ܘܬܪ̈ܝܢ

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1) Read ܡܫܬܘܬܦܝܢ? 2) Read ܕܐܦܪ̈ܝܣ? 3) Corrected by a later hand into ܕܠܐ, which the sense seems to require. 4) MS. ܕܡܬܢܨܚܢܨܚܝܢ. 5) MS. ܗ̇ܘ.

XLVI. ܒܗ ܕܝܢ ܒܫܢܬܐ ܗܕܐ܆ ܟܕ ܡܛܐ ܨܘܡܐ ܕܡܬܢܒܒ ܒܗ ܒܐܕܪ ܗܘ ܒܚܡܫܐ ܕܬܫ̈ܒܝܬܐ ܕܚ̈ܫܐ܆ ܕܦܘܪܥ ܠܗ ܟܠܗܘܢ ܡܢ ܟܠܠ. ܐܬܐ ܦܘܩܕܢܐ ܡܢ ܡܠܟܐ ܐܢܣܛܘܣ. ܕܢܬܒܥ ܠܐ ܢܦܩܘܢ ܐܘܟܣܛܐ. ܐܦܠܐ ܚܕܐ ܡܢ ܡܕ̈ܝܢܬܐ ܕܐܘܚܕܢܐ ܕܡܠܟܘܬܗ. ܡܢ ܕܢܐܙ ܗܕܝܠܐ ܒܡܣܡܣܢܐ ܕܒܩ̈ܝܬܐ. ܠܐ ܫܒܩ ܠܗ ܟܠܐ ܗܘ ܕܐܡܝܢ. ܕܡܢ ܟܠܗ ܙܘܒܢܐ ܕܦܠܚܝܢ ܗܘܘ ܒܢ̈ܝ ܡܕܝܢܬܐ ܒܟܐܪܐ ܗܘ. ܐܬܪܦܝ ܘܐܬܒܝ ܟܠܗܘܢ ܡܪ̈ܕܘܬܐ ܕܒܡܢܐ ܘܡܬܘܬܐ. ܗܐ ܓܝܪ ܟܕ ܡܠܟܝܢ[1] ܬܬܥܒܝܢ ܢܩ̈ܡܝܢ ܡܢ ܒܬܪ ܕܐܬܦܫܠ. ܚ̈ܛܐ ܕܡܙܕܒܢܝܢ ܗܘܘ ܐܪܒܥܐ ܡܕ̈ܝܢ ܒܕܝܢܪܐ܀ ܐܙܕܒܢ[2] ܬܪܥܣܪ̈. ܘܣܥܪ̈ܐ ܕܡܙܕܒܢܝܢ ܗܘܘ ܫ̈ܬܐ ܡܕ̈ܝܢ. ܐܙܕܒܢ ܒܥܣܪܝܢ ܘܬܪܝܢ. ܘܐܬܒܣܛ ܩܒܠܗ ܠܟܠܒܢܫ. ܕܡܥܒܕ ܗܘ ܒܢ̈ܝܢܗ ܕܫܢܬܐ· ܕܐܦ ܠܟܠܟܬܐ ܐܝܘܪܬܐ ܢܦܪܘ. ܘܒܛܠ ܣܒܪܐ ܠܐܢܫܝܢ ܕܢܬܚܝܢ ܡܢ ܣܛܘ̈ܝܗܘܢ. ܟܕ ܠܗ ܓܝܪ ܟܠܗ ܒܟܘܪܐ ܦܫ ܗܘܐ ܐܝܟ ܕܐܡܪܢ. ܘܡܢ[3] ܦܪܕܐ ܩܛܝܠܐ ܕܐܦܛܪ܆ ܗܕܐ ܟܠܗ ܙܘܝܬܐ ܗܒܬ ܚܝܠܐ ܠܬܠ̈ܬܝܢ ܢܩܦܝܢ. ܒܬܪ ܕܝܢ ܐܦ ܒܝܕܝܠܐ ܐܦܪ ܐܢܫ. ܕܠܐ ܦܣܩ ܐܬܚܪܬ. ܗܕܐ ܓܝܪ ܬܒܥܬܐ ܠܐ ܗܘܐ ܕܟܒܢܐ ܐܝܬܝܗ ܗܘܬ. ܕܡܬܒܠܬܗ ܢܗܘܘܢ ܩ̈ܢܛܐ. ܦܠܟܐ ܗܘ ܓܝܪ ܫܒܠܗ ܠܟܐܪܐ ܒܒܛܢܐ. ܒܗܘ ܕܦܩ ܕܟܠ ܟܠܗ ܠܐ ܢܦܩܘܢ ܐܘܟܣܛܐ. ܗܟܢ ܕܝܢ ܐܦܪܝܢ ܕܠܗܐ ܡܬܠ ܣܝܒܪܐ ܕܒܥܒܘܬܗ. ܒܟܬܐ ܗܘ ܦܠܐ ܗܘܐ ܕܢܬܢܨܒ. ܐܦ ܟܠ ܐܢܫܝܢ ܕܠܐ ܦܩܘܢ. ܘܐܝܬ ܠܗ ܠܥܘܕܬܐ ܡܢ ܗܘ ܕܐܬܢܨܒ ܟܠ ܐܢܫ ܟܕ ܐܬܦܣܩ ܡܢ ܡܣܟܢܘܬܗ ܕܟܠܗ: ܘܠܐ ܐܝܬ ܒܩܘܡܘܗܝ. ܒܥܬܐ ܗܘ ܕܩܝܛܐ ܚܙܝܐ ܗܘܬ ܟܠ ܒܝܬܗ. ܠܐ ܗܘܐ

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1) MS. ܦܠܟܝܢ. 2) MS. ܐܙܕܒܢ. 3) ܘ is a later addition.

ܒܫܘܩܐ ܠܡܒܥܘ[1] ܘܣܛܘ̈ܝܗ[2] ܕܟܦܢ. ܘܗܘܒܐ ܡܬܐܠܨ ܗܘܐ
ܡܢ ܒܪܘܬܐ· ܕܡܫܡܫܢܝܘܬܗ[3] ܕܐܠܗܐ ܡܪܐ ܟܠ ܐܫܬܒܩܬ.
ܘܡܣܟܢܘܬ ܙ̈ܒܢܐ ܕܡܫܡܪܘܬܐ· ܐܝܬܝܗ̇ ܗܘܬ ܟܪܝܘܬܐ ܗܕܐ.
ܕܢܬܐܡܟܗܘܢ ܡܬܪܚܝܢ ܒܗ ܐܬܩ̈ܢܬܐ ܗܠܝܢ ܕܗܘܝ ܘܠܐ ܢܦܫܗܘܢ
ܒܟܒܢܐ ܐܝܟ ܕܒܡܢܬܐ ܗܘ ܕܟܢܪܬ. ܡܛܠ ܕܐܦ ܒܪܝܢܐ ܗܢܐ 5
ܐܪ̈ܒܥܐ ܡܕܝܢ ܢܬܝ̈ܠܐ ܒܝܢܬܐ ܡܬܝܒܠܝܢ ܗܘ̈ܝ[4] ܒܠܚܘܕ. ܘܫܒܥܐ
ܩ̈ܒܐ. ܕܐܝܟ ܗܕܐ ܗܘܐ ܟܠܗ ܐܬܐ ܕܩ̈ܢܛܐ ܗܘܬ ܒܟܒܢܐ ܕܐܬܬ̈ܢܝܬܐ.
ܐܦ ܣܬ[ܘ]ܐ ܕܝܢ ܟܠܗ ܕܒܫܢܬܐ ܗܕܐ: ܐܝܬܘܗܝ ܗܘܐ ܡܬܚܢܢ
ܢܬܝܢ ܡܢ ܦܠܛܝܢ. ܘܐܙܠ ܕܐܘܕܥ ܗܦܟܐ ܥܠ ܐܪ̈ܙܐ ܢܬܝܢ ܡܢ
ܡܘܟܬܐ ܕܒܠܝܗܐ. ܒ ܟܒܠܠ ܠܐ ܢܫܟܚ ܡܫܬܐ ܗܘܐ[5]. ܘܐܦ 10
ܒܪܚܡܘܗܝ[6] ܕܐܪܟܐ ܠܡܟܢܢܝܢ ܗܘܘ ܚܪܝܢ ܒܟܠܠ ܡܢ ܐܢܫܐ ܕܐܪܟܐ.
ܚܬܡ ܐܦ ܐ̈ܢܫܐ ܕܩ̈ܕܠܐ ܐܘܟܝܬ ܕܡܕܝܢܬܐ ܣܛܪܛܝܘܬܐ. ܗܘ ܕܢܝܚܘܗܝ[7]
ܐܢ̈ܫܝܢ ܘܒܗܬܘ ܕܩܪܝܛܐ ܕܢܦܠܐ ܐܒܠܘܗܝ. ܘܡܛܠ ܕܩܢܢܐ
ܐܝܬ ܗܘܐ ܒܗ. ܘܒܡܫܬܘܗ ܡܬܚܙܝܢ ܗܘܐ. ܠܐ ܐܬܝܗ
ܠܒܪ̈ܘܗܝ. ܡܬܚܒܢܝܢ ܗܘܝܢ ܕܝܢ ܐܦ ܒܗܕܐ ܦܢܝܬܐ 15
ܘܡܫܬܒܢܝܢ. ܕܦܢܝܬܐ[8] ܪܒܬܐ ܕܒܟܘܪܐ ܗܘܝܐ ܐܝܟ ܦܬܝܐ ܕܡܢ
ܦܢܝܬܐ. ܘܗܕܐ ܡܬܚܫܒܬܐ ܠܐ ܫܒܩܬ ܠܢܦܫ. ܒܐܪܥ ܐܢ ܨܒܝܢ
ܢܒܩܬ ܪܘܚܐ ܕܦܟܪܐ ܢܩ̈ܡܬܐ ܠܟܠܐ. ܘܦܟ ܟܠܗ ܠܟܘܪܐ
ܕܐܬܪ. ܫܩܪ ܡܢ ܕܩ̈ܒܠܬܐ ܐܟܘܪܝܬܐ.

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1) Read ܠܡܒܥܠ? or ܠܡܬܦܥܠܘ? 2) MS. ܘܣܛܘ̈ܢܗ.
3) MS. ܕܡܫܡܫܢܘܬܗ. 4) The masc. would suit the construction of this clause better; or else write ܢܬܝ̈ܠܐ ܡܬܝܒܠܝܢ ܗܘ̈ܝ ܐܪ̈ܒܥܐ ܡܕܝܢ ܒܝܢܬܐ. 5) The MS. actually has ܠܐ ܢܫܟܚ ܡܫܬܐ ܢܫܟܚ ܗܘܐ. Perhaps we should delete ܗܘܐ as well as ܢܫܟܚ. 6) Read ܢܘܪܒܝܢܗ? 7) ܘ is more recent.
8) See above, in ch. xxxix.

ܡܛܠܬܗܘܢ.. ܠܛܘܒܢܐ ܕܘܝܕ ܟܕ ܐܡܪ ܗܘܐ ܠܡܠܐܟܐ ܕܡܚܐ ܠܥܡܗ. ܕܗܐ ܐܢܐ ܚܛܝܬ ܘܐܣܟܠܬ.. ܗܠܝܢ ܥܢ̈ܐ ܬܡܝܡܬܐ ܡܢܐ ܚܛܘ. ܬܗܘܐ ܠܗ̇ ܐܝܟ ܒܝ ܘܒܒܝܬ ܐܒܝ. ܒܐܝܪ ܢܝܣܢ ܕܝܢ ܩܪܒ ܡܘܬܢܐ ܒܒܢ̈ܝ ܡܕܝܢܬܐ. ܘܢܦ̈ܫܢ ܗܘ̈ܝ ܟܪ̈ܝܗܘܬܐ ܣܓܝ̈ܐܬܐ ܒܫܘܩܐ ܚܕ: ܘܠܐ ܐܢܫ ܦܠܛ ܗܘܐ ܟܠܠ ܡܟܝܢܗܘܢ. ܠܘ ܕܝܢ ܒܐܘܪܗܝ ܒܠܚܘܕ ܗܘܬ ܗܢܐ ܚܪܒܐ ܕܡܘܬܢܐ. ܐܠܐ ܡܢ ܐܢܛܝܘܟܝܐ ܘܥܕܡܐ ܠܢܨܝܒܝܢ[1]. ܗܟܢܐ ܡܬܕܒܪܝܢ ܗܘܘ ܒܟܦܢܐ ܘܡܬܢܣܝܢ ܒܟܘܪܗܢܐ ܘܒܡܘܬܢܐ. ܘܡܝܬ ܣܓܝ̈ܐܐ ܡܢ ܟܬܝܪܐ. ܕܠܐ ܚܫܒܝܢ ܗܘܘ. ܐܦ ܡܢ ܪ̈ܘܪܒܐ ܕܡܕܝܢܬܐ ܣܓܝ̈ܐܐ ܡܝܬܘ[2] ܒܫܢܬܐ ܗܕܐ ⁘ ܘܒܐܝܪ ܚܙܝܪܢ ܘܬܡܘܙ: ܡܢ ܒܬܪ ܚܘܪܐ ܩܒܪܝܢ ܗܘܝܢ ܕܡܬܟܠܠ ܦܛܘܣܝܢ ܡܢ ܢܘܟܪܝܐ. ܠܐ ܕܝܢ ܦܟܠܝܢ ܗܘܘܢ ܐܝܟ ܡܐ ܕܩܒܪܝܢ ܗܘܘ. ܐܠܐ ܟܕܡܐ ܠܚܩܠܬܐ ܡܢ ܒܝܬ ܒܡܕܝܢܬܐ ܡܬܪܕܝܢ ܗܘܘ ܢܝ̈ܬܐ ܕܟܠܟܠܬܐ ܚܕܬܐ ⁘

XLV. ܡܛܠ ܬܡܢܡܐܐ ܘܬܠܬܥܣܪܐ[3]. ܡܢ ܒܬܪ ܕܝܢ ܗܠܝܢ ܐܘܠܨܢܐ ܕܟܦܢܐ ܘܕܒܚܢܐ ܘܕܡܘܬܢܐ: ܕܥܒܪ ܠܟ ܟܠܗܘܢ.. ܢܦܫܐ ܡܟܝܠ ܗܘܐ ܠܢ ܒܬܚܡܝܗܘܢ ܕܐܠܗܐ.. ܕܢܦܩܘܢ ܠܡܫܟܚܘ ܠܗܠܝܢ ܕܟܬ̈ܒܝ.. ܐܝܟܢܐ ܕܡܛܘܢ ܕܫܘܒܪܐ ܐܬܘܕܝܢ. ܗܕܐ ܓܝܪ ܡܠܬܐ ܫܦܝܪܐ. ܘܐܙܕܡܢ ܚܒܪܐ ܡܢ ܡܚܘܙܬܐ ܕܩܘܪܝܢ ܘܬܡܝ̈ܡܐ ܒܬܠܝܢ ܒܝܕܢܐ. ܘܐܬܦܪܢܣܘ[4] ܡܣܟ̈ܢܐ ܡܢ ܒܪܡܐ ܟܕ ܟܠܟܠܬܐ ܕܐܣܩ̈ܬܐ. ܗܟܢܐ ܓܝܪ ܐܦܪܝܢ ܗܘܘ ܐܒܪ̈ܐ ܘܦܫܝܛܐ: ܕܚܠܝܐ ܗܘܬ ܟܠܟܠܬܐ ܕܐܣܩ̈ܬܐ ܒܚܕ ܡܢ ܕܢ̈ܝܬܐ. ܡܛܥܢܐ ܓܝܪ ܢܣܡܟܐ ܗܘܐ. ܟܕ ܩܪܝ ܗܘܐ

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[1] So MS. [2] ܘ is more recent. [3] MS. ܘܬܠܬܥܣܪ, but there is a trace left of the top of the âlaph. [4] ܘ is more recent.

ܒܫܘܩܝܢ ܢܦܠܝܢ ܗܘܘ. ܒܐܣܛܘ̈ܐ ܘܒܦܠܛܝ̈ܬܐ ܘܒܡܪ̈ܙܒܐ.
ܘܒܩ̈ܠܐ ܕܡܣܟܝܢ ܣܒܪܐ ܕܢܘܚܡܐ. ܘܟܦ̈ܐ ܠܘܬ ܒܒܟܝܐ ܚܢܝܢܐ
ܘܒܩ̈ܠܐ ܩ̈ܕܘܡܐ. ܟܕ ܒܪܝܫܗܘܢ ܐܪܐܠ ܗܘܐ ܢܟܝܐ ܣܦܝܩܬܐ ܡܢܝܢ
ܦܬܐ: ܘܡܢܗܘܢ ܠܘܬ ܐܝܬ ܗܘܐ ܕܢܒܐ. ܘܒܠܗܘܢ ܒܢ̈ܝ ܚܐܪ̈ܐ.
5 ܘܡܛܐ ܕܐܬܚܒܪ ܗܘܘ ܗܠܝܢ: ܗܝܕܝܢ ܗ̇ܦܟ ܗܘܐ ܒܠܒܫ.
ܘܡܠܟܐ ܗܘܐ ܠܗܠܝܢ ܕܡܬܒܒܬܗ. ܟܕ ܡܠܟܐ ܡܒܪ̈ܐ
ܕܒܫܘܩܝܢ ܘܒܒ̈ܬܐ. ܢܟܦ ܗܝܡܢܘܬܐ. ܘܦܬܚ ܡܒܪ̈ܐ ܒܐܬܪ̈ܐ:
ܕܐܝܬ ܓܝܪ ܒܗܝ ܡܢܗ ܡܪܢܐ: ܕܒܒܢܝܢ ܗܘܘ ܠܡܩ̈ܒܪܐ
ܒܡܣܠܝܬܐ. ܘܡܠܟܐ ܐܝܟ. ܘܠܘܬ ܦܬܚܘ[1] ܐܣ̈ܝܐ ܘܠܐ ܫܒܩܘ[1]
10 ܠܗܘܢ. ܘܠܡܪܬܐ ܟܠܐ ܐܝܢܐ ܕܗܘ ܡܒܪܐ ܒܐܬܪܐ ܕܐܝܬ ܦܬܚܝܢ
ܘܦܠܠܝܢ ܠܗ. ܢܬܪ ܓܝܪ ܡܢ ܩ̈ܠܐ ܡܟܪܝܢ ܢܦܩܝܢ ܗܘ̈ܝ
ܒܠܝܠܐ ܡܢ ܒܫܘܩܝܢ. ܘܩܡܬܐ ܫܝ̈ܬܐ[2] ܩ̈ܠܐ ܘܒܫܪܝܢ.
ܘܕܡܐ ܠܩ̈ܠܐ ܘܠܐ̈ܬܝܢ. ܡܢ ܢܝܫܗ ܕܠܦܪܝܢ ܐܝܪܝܢ ܘܕܡܐ
ܠܡܠܡܠܗ ܕܐܪܙ. ܘܠܝܬ ܗܘܐ ܠܡܬܒܥܢ ܒܪܒܢܐ ܗ̇ܘ ܡܢ
15 ܒܠܗܘܢ ܦܩܢܐ ܕܡܕܝܢܬܐ: ܐܠܐ ܐܘ ܒܒܝܐ ܕܒܠܐ ܒܒܢ̈ܝܐ: ܐܘ
ܩ̈ܠܝܢ ܚܝܬܐ ܕܡܬܩ̈ܒܠܐ. ܦܬܚܝܢ ܗܘܘ ܐܦ ܒܪ̈ܬܐ ܕܒܪܬܐ
ܫܝ̈ܬܐ. ܘܒܪ̈ܬܐ ܕܡܕܝܢܬܐ ܘܒܒ̈ܬܐ. ܐܦ ܒܐܘܪ̈ܚܬܐ ܦܬܚܝܢ
ܗܘܘ ܟܕ ܐܬܝܢ ܕܢܒܠܘܢ ܠܡܕܝܢܬܐ. ܘܒܐܪܚ ܡܢܝ ܠܘܬ ܒܢܝܢ
ܢܦܪܫܐ ܘܫܝ̈ܢܐ ܡܘܬܢܐ. ܘܡܬܪ̈ܒܝܢ ܗܘ̈ܘ ܢ̈ܦܫܐ ܠܬܠܬܝܢ ܡܩܐ
20 ܒܝܢܬܐ. ܘܫܢ̈ܬܐ ܠܡܬܚܫܒܘ ܩܫܝܢ. ܘܠܝܫܢܐ ܕܒܝܪܐ ܒܡܬܐ
ܢܩ̈ܫܝܢ. ܘܠܝܫܢܐ ܕܠܪܝܫܬܐ ܒܬܠ̈ܬܡܐܐ ܢܩ̈ܫܝܢ. ܘܒܝܬܐ
ܒܐܘܟܝܢ ܢܩ̈ܫܝܢ. ܘܗܟܢܐ ܕܠܡܕܝܢ ܕܡܬܐܒܠܐ ܒܡܘܦܪܢܐ.

XLIV. ܘܗܘܝ ܒܫܢ̈ܬܐ ܬܡܢܐ ܐܪܙ. ܡܛܠ ܡܘܬܢܐ ܕܡܬܒܠܐ
ܡܢ ܐܒܩ̈ܝܢܐ. ܘܢܦܠܝܢ ܗܘܘ ܒܢ̈ܝ ܡܕܝܢܬܐ ܟܕ ܡܬܦܫܦܫܝܢ

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1) ܘ is more recent. 2) MS. ܫܝ̈ܬܐ.

ܩ̈ܛܐ ܕܒܝܬܐ. ܡܛܝ ܠܘܬ ܐܠܗܐ ܡܫܡܫܐ. ܘܡܛܝ ܐܣܛܪܛܝܓܐ. ܗܘ ܕܒܬܪ ܐܚܕܐ ܐܫܬܘܝ ܠܕܪܓܐ ܕܐܦܝܣܩܘܦܘܬܐ ܚܣܝܢ ܡܕܝܢܬܐ. ܐܬܩܢܘ ܐܓܘܪܝܐ[1] ܚܕ ܒܡܫܟ̈ܢܐ[2] ܕܒܝܬܐ ܕܐܘܪܗܝ. ܘܫܟܒܝܢ ܗܘܘ ܐܢܫܝܢ ܕܡܬܟܪܗܝܢ. ܘܡܬܒܣܝܡܝܢ ܠܡܢ. ܘܡܬܥܒܕܝܢ[3] ܗ̈ܘܘ ܡ̈ܢܐ ܣܓܝ̈ܐܐ ܕܐܓܘܪܝܐ[4]. ܘܡܬܦܪܢܣܝܢ ܗܘܘ ܠܗܘܢ ܟܠ ܕܡܣܬܢܩܝܢ.

XLIII. ܘܗܓܡܘܢܐ ܗܢܘ ܐܙܠ ܕܡܘܣܬܢܝܣ ܕܠܘܬ ܕܡܫܡܫܝܢ ܫܬܘܬܐ. ܘܐܪܟܢ ܒܗ ܠܒܢܐ ܘܡܣ̈ܟܢܝܬܐ. ܘܕܡܬܒܥܝܢ ܗܘܘ ܠܡܢ. ܘܠܐ ܦܫܛܐ ܗܘܬ ܠܗܘܢ. ܘܡܢ ܚܡܘ ܙܘܪ̈ܒܢܐ ܕܡܕܝܢܬܐ: ܐܦ ܗܢܘܢ ܐܬܩܢܘ ܐܓܘܪܝܐ[5] ܘܫܟܒܝܢ ܗܘܘ ܣܓܝ̈ܐܐ ܘܡܣܬܬܪܝܢ ܒܗܘܢ. ܐܦ ܪ̈ܗܘܡܝܐ ܐܬܩܢܘ ܕܒܥܕܬܐ ܘܫܟܒܝܢ ܗܘܘ ܒܗܘܢ ܟܪ̈ܝܗܐ ܘܢܝܚܒܝܢ ܗܘܘ ܕܢܦ̈ܩܬܗܘܢ. ܡܬܬܠܝܢ ܗܘܘ ܒܡܘܬܐ ܠܐܒܕܢܐ ܘܣܓܝܐܐ. ܘܡܢ ܟܠܗܘܢ ܣܓܝ̈ܐܐ ܡܢܗܘܢ ܡܬܩܒܪܝܢ ܗܘܘ: ܬܘܒ ܡܫܟܚܐ ܣܓܝ̈ܐܐ[6] ܗܘܘ. ܢܦܠ ܓܝܪ ܡܟ̈ܢܐ ܒܟܘܪܐ ܕܡܕܝܢܬܐ: ܕܐܝܬ ܠܗܘܢ ܠܐܘܪܚܐ ܣܘܦܘܬܐ[7] ܟܠܐ ܐܢܫܝܢ ܕܣܢܝܩܝܢ. ܘܡܬܠܟܕܝܐ ܕܟܠܐ: ܒܟܠܗ̇ ܠܡܕܝܢܬܐ ܣܓܝ̈ܐܐ ܕܐܢܫܘܬܐ ܕܠܐ ܡܣܝܢ. . ܬܘܒ ܕܝܢ ܒܟܠܢܐ ܕܐܝܬ ܠܟܝܬ ܡܢ ܒܝܬ ܡܟ̈ܣܢܐ: ܠܘܬ ܠܐܬܪܐ ܪܒܐ ܕܪܝܫܐ ܡܟܠܢܐ ܗܘܬ. ܘܡܟ̈ܠܐ ܣܓܝ̈ܐܐ ܢܦܩܝܢ ܗܘܘ ܡܢܗ̇ ܒܟܠܝܘܡ. ܣܚܝܦܐ ܗܘܬ ܕܝܢ ܒܟܠܗ̇ ܡܕܝܢܬܐ ܠܡܫܟܠܘ ܒܢܝܥܐܝܬ[8]: ܠܗܠܝܢ ܕܡܢ

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[1] This is the reading of the MS. in this passage. Martin conjectures ܐܓܘܪܝܐ = ܐܓܘܪܣܐ, which latter is in Payne-Smith's *Thesaurus*, col. 25, in the sense of *nosocomium*. [2] MS. ܒܡܫܟܢܐ. [3] MS. ܘܡܬܥܒܕܝܢ. [4] So MS. Read with Martin ܒܐܓܘܪܝܐ. [5] So MS., but the context requires the plural. Read with Martin ܐܓܘܪ̈ܝܐ. [6] MS. ܣܓܝܐ (*sic*). [7] MS. ܢܘܦܢܬܐ. [8] MS. ܒܢܥܐܝܬ.

ܘܐܬܬܚܝܒܘ. ܘܪܕܝܢ ܗܘܘ ܠܡܪܘܕܐ[1] ܡܛܠ ܡܣܟܢܘܬܐ ܕܦܓܪܝܗܘܢ. ܘܡܠܝܐ ܗܘܬ ܡܢܗܘܢ ܟܠܗ ܡܕܝܢܬܐ. ܘܫܪܝܘ ܡܝܬܝܢ ܒܐܣ̈ܛܘܐ ܘܒܫܘ̈ܩܐ.

XLII. ܕܡܘܣܬܢܝܣ ܕܝܢ ܗܘܦܪܟܐ ܟܕ ܣܠܩ ܠܘܬ ܡܠܟܐ. ܘܐܘܕܥܗ ܥܠ ܗܢܐ ܐܘܠܨܢܐ. ܘܝܗܒ ܠܗ ܡܠܟܐ ܕܗܒܐ ܠܐ ܙܥܘܪ ܕܢܦܠܓ ܠܡܣ̈ܟܢܐ. ܘܟܕ ܐܬܐ ܡܢ ܠܘܬܗ ܠܐܘܪܗܝ. ܚܬܡ ܡܢܗܘܢ ܐܢܫܐ ܣܓ̈ܝܐܐ ܒܨܘܪ̈ܝܗܘܢ ܒܛܒ̈ܥܐ ܕܐܒܪܐ. ܘܝܗܒ ܗܘܐ ܠܟܠܚܕ ܡܢܗܘܢ ܠܝܛܪܐ ܕܠܚܡܐ ܒܝܘܡܐ. ܠܐ ܕܝܢ ܡܫܟܚܝܢ ܗܘܘ ܠܡܚܝܐ. ܡܛܠ ܕܡܦܢܩܝܢ ܗܘܘ ܡܢ ܐܘܠܨܢܐ ܕܟܦܢܐ ܕܪܟܕ ܐܝܟ. ܘܫܪܝ ܡܘܬܢܐ ܒܝܪܚܐ ܗܢܐ ܕܐܕܪ ܠܡܦܢܝ ܐܝܪܝ. ܘܬܘܒ ܒܐܝܪ ܒܗܘܢ ܩܪܒ: ܟܕ ܦܪܝ ܠܡܬܒܝܐ ܩܘܪܐ ܘܟܦܢܐ: ܡܛܠ ܕܐܣ̈ܛܘܐ ܘܫܘ̈ܩܐ ܡܠܝܢ ܗܘܘ. ܥܠ ܒܝܬܗܘܢ ܥܒܕ ܡܘܬܢܐ ܡܪܕܐ ܗܘܬ ܠܗܘܢ. ܦܠܚܝܢ ܗܘܘ ܕܝܢ ܦܓܪ̈ܐ ܘܚܠܡܘܕܐ ܒܟܠ ܡܩ̈ܒܪܝܢ. ܕܐܝܟ ܕܡܝ̈ܬܝ[2] ܐܝܬܝܗܘܢ. ܘܐܝܟ ܕܡܩ̈ܒܪܝ ܗܘܘ ܠܗܘܢ ܘܕܪ̈ܩܝ ܡܐ ܕܢܦܩܝܢ ܠܡܩܒܪܘ. ܡܛܠ ܕܠܝܬ ܗܘܐ ܠܗܘܢ ܕܢܬܟ̈ܠܝ ܠܗܘܢ. ܘܦܬ̈ܚܝ ܗܘܘ ܩܒ̈ܪܐ ܒܟܠ ܩܘܡܝܢ ܟܕ ܡܥܪ̈ܬܐ. ܘܠܐ ܡܫܟܚܝܢ ܗܘܘ ܟܠܗ ܡܕܝܢܬܐ ܠܡܩܒܪܘܗ ܐܝܟ. ܡܛܠ ܕܟܕ ܦܩܕܝܢ ܗܘܘ ܩܕ̈ܡܐ ܕܢܦܩܘܢ. ܡܢܚܡܘ ܕܒܛܠܘ[3] ܗܘܘ. ܡܫܟܚܝܢ ܗܘܘ ܐܚܪ̈ܢܐ. ܒܫܦܠ ܛܒܢܐ ܕܝܢ ܕܡܪܝ ܢܘܢܐ ܒܥܕܪ̈ܐ: ܡܬܒܪܟܝܢ ܗܘܘ ܐܢܫܐ ܡܢ ܒܬܪ̈ܟܝܢ: ܘܡܬܦܢܝܢ ܠܗܘܢ ܠܡܟ̈ܪܐ ܗܠܝܢ. ܘܟܢܫܐ ܗܘܬ ܟܠܗ ܡܕܝܢܬܐ ܠܬܪܥܐ ܕܒܫܘܩܝܢ: ܘܢܦܩܝܢ ܗܘܘ ܘܦܬܚܝܢ ܠܗܘܢ ܡܢ ܓܒܪܐ ܠܓܒܪܐ. ܘܐܦ ܩܪ̈ܝܐ

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[1] So the MS. Read ܠܡܪܘܕܐ?

[2] I. e., ܡܝ̈ܬܝܼ, for ܡܝ̈ܬܝܢ or ܡܝ̈ܬܢ; and so just afterwards ܩ̈ܒܩܝ and ܕܪ̈ܩܝ.

[3] ܘ is more recent.

ܠܥܡܐ. ܡܫܬܠܛܝܢ ܗܘܘ ܕܝܢ ܡܩܒܠܢܐ ܐܦ ܗܕܐ܆ ܡܛܠ ܕܠܝܬ ܗܘܐ ܠܗܘܢ ܚܛ̈ܐ ܠܡܐܦܐ ܒܗܘܢ ܠܚܡܐ. ܘܡܫܬܟܪܟܝܢ ܗܘܘ ܒܫܘ̈ܩܐ ܘܒܐܣܛܘ̈ܐ ܘܒܪ̈ܘܚܬܐ ܠܡܒܥܐ ܠܗܘܢ ܦܬ̈ܬܐ ܕܠܚܡܐ. ܘܠܝܬ ܗܘܐ ܐܢܫ ܕܡܙܒܢ ܗܘܐ ܠܚܡܐ ܒܚܢܘܬܗ. ܘܐܢ ܕܒܪ ܗܘܐ ܚܕ ܡܢܗܘܢ ܦ̈ܬܬܐ ܘܠܐ ....[1] ܕܒܪܚ ܒܗܘܢ ܠܚܡܐ܆ ܐܦܢ ܗܘܐ ܠܗ ܒܗܘܢ ܠܟܦܬܐ܆ ܐܘ ܒܪܬܐ ܐܘ ܡܘܠܟܢܝܢ. ܘܐܟܠ ܣܓܝܐܬ. ܘܡܢ ܗܕܐ ܕܟܠܬܐ ܗܘܐ ܢܘܩܪܐ ܕܙܢܐ ܘܡܣܟܢܘܬܐ ܕܠܡܐܪܘܡ ܒܡܕܝܢܬܐ ܘܒܩܘܪ̈ܝܐ. ܗܟܢܐ. ܘܫܟܒܘ[2] ܐܢܫܐ ܘܡܝܬܘ ܠܝܘܡܬ̈ܐ ܡܟܦܢܐ܆ ܘܡܢ ܒܬܪܗܘܢ ܐܟܠܘ[3] ܒܣܘܪܐ ܐܝܟ ܠܚܡܐ ܦܣܝܩܐ. ܐܚܪ̈ܢܐ ܕܝܢ ܡܢ ܨܘܡܩ̈ܐ[4] ܡܝ̈ܬܐ ܕܠܐ ܡܬܐܟܠܝܢ ܒܫܘܩܘ ܘܡܥܠܘ ܘܐܟܠܘ[5]. ܘܫܘܪܝܐ ܕܗܠܝܢ ܐܬܠܝܗ ܦܪܢܘܬ ܀

XLI. ܥܠ ܬܡܝܗܬ̈ܐ ܘܬܪܥܘܡܬ̈ܐ. ܒܗܕܐ ܕܝܢ ܫܢܬܐ ܒܬܪ ܩܛܦܐ ܡܙܕܒܢ ܗܘܐ ܚܡܪܐ ܩܣܛܐ ܬܠܬܝܢ ܒܕܝܢܪܐ܆ ܘܩܒܐ ܕܐܦܩ̈ܬܐ ܒܬܠܬܡܐ̈ܐ ܢܘܡܝܢ. ܘܡܢܥ ܒܗܢܐ ܒܥܘܬܐ ܘܒܡܕܝܢܬܐ[6]. ܐܝܠܝܢ ܚܙܝܢ ܕܐܦܬܒܪܘ ܒܥܘܬܐ ܩ̈ܘܡܢܐ ܐܟܠܝܢ ܗܘܘ. ܘܐܢܫ̈ܐ ܡܣ̈ܟܢܐ ܡܠܩܛܝܢ ܗܘܘ ܘܐܟܠܝܢ. ܟܕ ܐܦܠܐ ܡܣܒܥܗܘܢ ܐܝܬ ܗܘܐ ܠܗܘܢ ܠܡܣܒܥ. ܘܐܝܠܝܢ ܕܡܕܝܢܬܐ[7]. ܦܝܫܝܢ ܗܘܘ ܒܕܝܢܬ ܦܩܐ ܘܡܬܟܪܟܝܢ ܠܫܘܩܐ ܘܠܦܬܐ ܕܢܘܩܐ ܟܕ ܫܐܠܝܢ[8] ܒܟܠܒܐ ܘܐܟܠܝܢ. ܘܕܡܟܝܢ ܗܘܘ ܒܐܣܛܘ̈ܐ ܘܒܫܘ̈ܩܐ. ܘܟܦܝܢ ܒܠܠܝܐ ܘܐܝܡܬܐ ܡܢ ܐܟܘܢܐ ܕܟܦܢܐ. ܘܐܬܪܒܝ ܒܦܓܪ̈ܝܗܘܢ.

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1) This word is no longer distinctly legible in the MS. Martin read ܩ̈ܕܡܝ, but to Guidi the reading seems to be ܘܠܐ ܡܟܘܐ. 2) Read ܐܝܟܢܐ ܕܫܟܒܘ? The words are no longer clearly legible, but Guidi believes the first to be ܐܝܟܢܐ. 3) ܘ is more recent. 4) MS. ܨܘܡܩܪܐ. 5) ܘ is more recent. 6) MS. ܘܒܡܕ̈ܝܢܬܐ. 7) Read ܕܒܡܕܝܢܬܐ? 8) MS. originally ܫܠܝܢ, but corrected.

ܢܦ̈ܫܗܘܢ. ܒܣܪܐ ܕܝܢ ܕܒܫܝܠ ܠܐ ܚܙܝ. ܐܠܐ ܒܣܪܐ ܕܚܙܝܪܐ ܦܪܝܫ ܗܘܐ ܠܡܙܒܢܘܗܝ. ܢܦ̈ܩܐ ܦܓܪ̈ܐ ܗܘܐ: ܘܐܬܠܘܝܐ ܕܟܦܢܐ. ܚܫܟ ܗܘܐ ܟܠ ܒܢ̈ܝܢܫܐ. ܘܦܣܝܬܐ[1] ܕܟܠ ܡܕܡ ܕܠܐ ܡܬܐܟܠ[2] ܗܘܐ ܗܘܬ. ܕܠܟܦ̈ܢܐ ܘܕܩ̈ܛܝܠܐ ܘܕܒܥ̈ܝܪܬܐ ܕܒ̈ܬܐ: ܡܢ ܒܦܠܓܘܬ[3] ܠܬܡܢܝܘܬܗܘܢ ܐܘ ܥܣܪܐ ܡܢ ܬܠܬ ܡܙܕܒܢܝܢ ܗܘ̈ܘ ܙܘ̈ܙܐ. ܘܠܐ ܦ̈ܣܩܝܢ ܗܘ̈ܘ ܠܡܬܦܪܢܣܘ ܡܢܗܘܢ. ܡܛܠ ܣܓܝܐܘܬ ܢܦ̈ܩܐ ܕܠܚܡܐ. ܒܗܢܐ ܙܒܢܐ ܫܕܪ ܐܦܝܘܢ ܡܪܝ ܗܦܪܟܐ ܠܘܬ ܡܠܟܐ. ܕܢܣܥܕܘܗܝ ܠܡܥܒܕ ܣܘܛܠܢܝܐ[4]. ܠܒܪ ܕܝܢ ܕܐܬܐ ܠܡܪ̈ܝ ܦܘܪ̈ܐ ܘܟܠܝ ܐܝܟ ܐܪܟܘܢܐ ܙܟܐ ܘܠܒܝܒ ܐܝܟ. ܘܟܕ ܗܘ ܐܦܣܘܩܐ ܡܦܣܩ ܗܘܐ ܠܗ ܠܡܠܟܐ: ܕܗܒܐ ܡܢ ܕܢܬܠ ܠܡܕܝܢܬ ܡܠܟܘܬܐ ܐܦܬܪ. ܘܟܕ ܚܙܐ ܠܗ ܡܠܟܐ ܕܫܐܠ ܠܗ ܕܗܒܐ: ܠܐ ܨܒܐ ܠܡܥܒܕ[5] ܕܠܐ ܕܝܢ ܢܦܪܢܣܘܢ ܠܐܦܝ ܫܘܠܛܢܘܬ: ܫܒܩ ܒܦ̈ܠܣ[6] ܠܦܘ̈ܬܢܐ ܘܠܟܦ̈ܢܐ ܕܢܬܒܢܘܢ ܗܘܘ. ܘܚܙܪ ܠܒܝ̈ܬܐ ܡܕܝܢܬܐ ܕܠܐ ܢܒܠܥܘܢ ܡܢܬܐ ܠܟܪ̈ܗܘܡܝܐ.

XL. ܘܗܘ ܬܘܒ ܕܢܐ ܣܠܩ ܠܘܬ ܡܠܟܐ ܒܪ ܐܦܝܢ ܗܝܕܘ. ܘܫܒܩ ܠܐܘܣܒܝ ܠܡܛܪ ܕܒܝܬܗ ܘܠܡܕܒܪܘ ܡܕܝܢܬܐ. ܘܟܕ ܚܙܐ ܗܘ ܗܢܐ ܐܘܣܒܝ: ܕܠܐ ܡܨܝܢ ܒܢ̈ܝ ܩܘܬܐ ܠܡܙܒܢ ܠܚܡܐ ܠܥܡܐ. ܡܛܠ ܣܓܝܐܘܬܐ ܕܐܢܫܐ ܦܩ̈ܘܪܐ ܕܡܠܟܐ ܗܘܬ ܡܬܒܥܝܐ. ܘܡܛܠ ܡܩܦܚܢܐ ܕܠܝܬ ܗܘܐ ܠܗܘܢ ܠܚܡܐ ܒܒ̈ܬܝܗܘܢ: ܒܥܐ ܕܟܠ ܡܢ ܕܦܐܐ ܢܐܦܐ ܠܚܡܐ ܘܢܙܒܢ ܒܫܘܩܐ. ܦ̈ܐܬ ܢܦܩܐ ܕܦܘܪܢܝܬܐ. ܘܫܒܩ ܠܗܘܢ ܢܬܠܐ ܡܢ ܐܦܬܗܝ. ܘܡܙ̈ܒܢܝ[7] ܠܚܡܐ

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1) This word occurs again in ch. xlv, near the end. 2) MS. ܡܬܟܠ. 3) MS. ܒܦܠܓܘ. 4) MS. ܣܘܬ̈ܠܢܝܐ. 5) MS. ܠܥܒܕ. 6) So MS. Martin reads ܒ̄ ܦ̈ܠܣ, which is probably correct. 7) I. e., ܘܡܙ̈ܒܢ, for ܘܡܙܒܢܝܢ or ܘܡܙܒ̈ܢܢ. The MS. actually has ܘܡܙ̈ܒܢܝܢ, but the point under ܒ and the yôdh are more recent.

ܘܬܘܪ̈ܐ ܘܚܡܪ̈ܐ ܘܣܘܣܝ̈ܐ. ܘܡܛܠ ܕܐܦܠܐ ܫܡܝܐ ܠܡܬܠܗ̇ ܥܠܠܬܐ܀ ܘܠܐ ܦܓܥ ܙܒܢܐ ܐܘ ܬܘܪܣܝܐ. ܠܐ ܠܒܢܝ̈ܢܫܐ ܘܠܐ ܠܒܥܝܪܐ. ܘܐܪܦܘ ܗܓܪ̈ܝܐ ܐܬܪ̈ܘܬܗܘܢ܀ ܘܦܢܘ ܠܐܬܪ̈ܘܬܐ ܐܚܪ̈ܢܝܬܐ ܕܪ̈ܗܘܡܝܐ ܘܕܡܫܟܢܐ. ܘܐܝܠܝܢ ܡܫܬܝܠܐ ܕܐܝܬ ܗܘܐ ܒܡܘܬܢܐ. ܘܩܛܠܐ ܘܟܪ̈ܗܢܐ܀ ܘܒܝܫܬܐ ܘܡܘܬܢܐ܀ ܘܐܝܠܝܢ ܕܐܫܬܚܢܘ ܡܢ ܟܦܢܐ܀ ܕܠܐ ܡܬܟܢܫܝܢ ܗܘܘ ܠܡܕܝ̈ܢܬܗ ܘܠܡܬܪ̈ܐ ܠܐܬܪ̈ܘܬܐ ܪ̈ܚܝܩܬܐ. ܟܠܗ ܗܘܘ ܠܗܘܢ ܠܡܕܝ̈ܢܬܐ ܕܢܣܒܪܘܢ ܘܢܐܟܠܘܢ. ܘܙܕܩ ܩܘܪ̈ܝܐ ܗܓܪ̈ܝܬܐ ܘܐܓܘܪ̈ܣܐ ܡܢ ܒܢܝ̈ܢܫܐ. ܠܐ ܕܝܢ ܐܡܛܘ[1] ܡܢ ܡܫܡܫ ܒܪܢܫܐ܀ ܐܠܐ ܐܝܠܝܢ ܕܐܬܘ ܠܐܬܪ̈ܘܬܐ ܪ̈ܚܝܩܬܐ. ܐܠܐ ܐܝܟܢܐ ܕܒܬܪܗ ܥܠ ܟܠܗ ܐܢܫ̈ܘܬܐ: ܕܟܕ ܕܢܩܒܠܘܢ ܗܘܘ ܐܝܟ ܕܡܛܠܗ ܗܘܐ ܗܘܬ ܟܠܝܗܘܢ ܠܥܡܡܐ. ܗܟܢܐ ܐܦ ܠܗܘܢ ܓܪܡ. ܘܓܢܒ ܠܟܘܢ ܓܒܪ ܡܘܬܢܐ ܒܐܬܪ̈ܘܬܐ ܕܐܬܘ[2] ܠܗܘܢ. ܘܐܦ ܐܝܠܝܢ ܕܟܠܗ[2] ܠܐܬܪ̈ܘܬܗܘܢ. ܠܘܬ ܡܘܬܢܐ ܐܕܪܟ ܐܢܘܢ. ܗܘ ܕܒܬܪ ܡܟܝܠ ܡܫܬܥܒܕܐ ܟܠܗܘܢ ܐܝܟ ܡܐ ܕܫܦܩ ܐܢܐ. ܐܝܟ ܡܕܡ ܕܗܘܐ ܕܝܢ ܫܒܩ ܐܢܐ ܕܟܠܗ ܐܢܫ ܕܫܦܩ ܕܐܡܪܢܝܗܘܢ.

XXXIX. ܗܘܐ ܕܝܢ ܥܠ ܢܨܝܒܐ ܕܒܒܝܬ ܡܠܟܐ ܐܚܝܕ ܟܕ: ܠܐ ܓܒܪ ܙܒܢܐ ܗܘܐ ܕܟܠܗ ܗܕܐ ܡܕܡ ܐܫܬܟܚ. ܚܙܐ ܐܢܐ ܕܝܢ ܢܦܫ ܕܠܐ ܠܡܬܒܥ ܟܕ: ܕܐܝܟ ܗܘ ܕܟܠܗ ܦܘܩܕܢ ܐܫܬܟܚ. ܡܬܕܒܪܝܢ ܗܘܘ ܢܦ̈ܠܐ ܒܗܘܢܐ ܘܒܢܐ. ܐܬܒܢܝ ܡܢ̈ܝ ܢܦ̈ܠܐ[3] ܒܥܕܢܐ. ܘܫܒ̈ܩܐ ܩܛܐ. ܢܦܠܘ ܗܘܐ ܒܣܡܦܩ̈ܡܬܐ[4] ܢܩܦܝܢ. ܘܦܓܪܐ ܕܓܘ̈ܩܝܐ ܒܐܪ̈ܒܥܬܐ ܢܩܦܝܢ. ܘܟܕܐ ܕܚܠ̈ܩܝܐ ܒܫܠܝܛ̈ܬܐ ܘܩܛܠܝܢ

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1) Martin, ܐܡܪܢܘ ("pour ܐܡܛܝܘ"). The reading of the MS. is doubtful, but the correction is certain. 2) ܘ is more recent. 3) The repetition of ܢܦ̈ܠܐ seems to be unnecessary. 4) MS. ܒܣܡܦܩ̈ܡܬܐ.

ܠܐܬܪ ܡܢ ܟܠܗܘܢ ܦܢ̈ܝܬܐ. ܒܝܪܚ ܐܕܪ ܕܫܢܬܐ ܗܕܐ. ܢܦܩ
ܝܠܕ̈ܝ ܩܡܨܐ ܡܢ ܐܪܥܐ. ܐܝܟܢܐ ܕܡܛܠ ܣܓܝܐܘܬܗ̇[1] ܗܘܢܐ
ܐܣܟܪܝܢ. ܕܠܗ ܚܠܣܘܕ ܢܘܗܬܐ ܕܐܝܬ ܗܘܐ ܒܗ̇ ܒܐܪܥܐ ܢܦܩܬ
ܟܠܗܝܢ. ܐܠܐ ܐܝܟ ܕܗܘ̇ ܐܐܪ[2] ܦܓܪܐ ܗܘܐ ܠܗ ܟܠܗܝܢ. ܘܐܝܟ ܗܘ̇[3]
ܬܘܒ ܕܡܢ ܩܡܨܐ ܟܠܟܝܢ ܢܦܩܬ ܗܘܐ. ܘܟܕ ܐܝܬܘܗܝ ܐܚܠܐ: ܐܓܠܐ
ܘܦܓܪ ܟܕܒ ܟܠܗ̇. ܘܟܠܗ ܒܝܬ ܩ̈ܢܝܢܝܢܐ ܘܒܝܬ ܬܟ̈ܢܐ:
ܘܒܝܬ ܐܘܪ̈ܗܝܐ. ܘܡܢ ܕܦܪܚ ܗܘ̇ ܗܘܐ ܡܬܠܝܐ ܕܩ̈ܪܝܢܗܘܢ. ܡܢ
ܬܚܘܡܐ ܕܐܬܪ ܘܡܕܡܐ ܠܚܡܐ ܕܡܕܒܪܐ. ܠܦܓܪܢܝܐ ܕܝܢ ܐܬܐ ܟܕܡܐ
ܠܬܚܘܡܐ ܕܒܝܬ ܐܘܪ̈ܗܝܐ. ܘܐܓܠܐ ܘܐܣܪܒ[4] ܐܝܟ ܠܐܬܪ̈ܘܬܐ ܗܠܝܢ.
ܘܦܓܪ ܟܠܡܕܡ ܕܐܝܬ ܗܘܐ ܒܗܘܢ. ܐܝܟܢܐ ܕܐܦ ܡܢ ܡܕܡ ܕܢܗܘܐ
ܡܪܒܐ: ܢܣܒܘܗ̇ ܒܒܢ̈ܝܢܫܐ ܠܗܘܢ ܕܐܡܬܪܐ ܟܠܐ ܒܟܠܒܠܐ[5]. ܕܐܝܟ
ܒܪܝܫܐ ܕܝܢ ܐܪܥܐ ܡܬܡܠܝܐ: ܘܒܬܪܗ ܡܕܒܪܐ ܚܪܒܐ. ܘܟܠܗ
ܠܐ ܫܒܩܘܗ ܕܡܢܐ ܢܒܠܚܘܢ: ܠܒܢ̈ܝܢܫܐ ܘܠܒܥܝܪܐ ܐܦܠܐ ܗܘܐ.
ܐܝܟ ܡܐ ܕܡܫܟܚܝܢ ܕܟܕ ܗܘܐ ܚܙܝܐ ܡܢ ܩܘܪ̈ܝܐ. ܕܫܩܠ ܐܢܫܐ
ܢܟܪܐ ܐܝܬܪܐ ܒܫܘܩܐ ܡ ܚܪܘܒ ܟܦܢܐ. ܘܡܢ ܐܝܠܝܢ ܡܢ ܪܝܫܗ̇
ܠܪܝܫܗ̇ ܕܫܒܛ ܦܘܣ[6] ܟܠܗܘܢ ܦܓܪܗ ܡܢ ܣܬܐ. ܘܡܣܝܒܗ̇
ܒܝܪܚ ܢܝܣܢ ܦܪܝܣ ܠܡܚܙܐ ܢܦܩܢܐ ܕܒܟܘܪ̈ܐ ܘܕܟܠܡܕܡ.
ܘܡܙܕܒܢܝܢ ܗܘܘ ܐܪܒܥܐ ܩܒ̈ܝܢ ܚܛ̈ܐ ܒܕܝܢܪܐ.. ܘܒܝܪܚ ܚܙܝܪܢ
ܘܬܡܘܙ ܡܬܦܪܢܣܝܢ ܗܘܘ ܒܫܘܩ̈ܝܗܘܢ ܕܐܬܪ̈ܘܬܐ ܗܠܝܢ ܠܟܦܢܐ.
illet
ܘܐܝܟ ܦܓܪܐ ܕܢܗܘܐ ܠܗܘܢ ܠܣܘܒܥܐ: ܘܠܐ ܐܫܟܚ ܠܗܘܢ. ܡܛܠ
ܕܠܐ ܐܦܣܪ. ܘܡܢ ܡܫܬܠܛܢܐ ܦܬܐ. ܕܐܘܠܐ ܚܙܪ ܐܝܟ ܠܒ̈ܢܝܢܫܐ
ܡܢ ܟܦܢܐ: ܘܐܟܠܘ[7] ܡܢܝܢܗܘܢ ܒܟܠܦܪܘܣ ܡܬܡܗܝܢ. ܒܟܢܪܐ

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1) MS. ܣܓܘܐܬܗ (*sic*). 2) Read ܐܝܟ ܗܘ̇ ܕܐܐܪ? 3) MS. ܗܘ. 4) MS. ܘܣܪܒ. 5) MS. ܒܒ̈ܠܒܠܐ. 6) Read ܦܘܙ? The last letter is not quite distinct in the MS. 7) MS. ܘܐܟܠܘ.

ܥܡܝܩܐ ܠܬܪܥܐ ܪܒܐ܆ ܘܡܢ ܩܐܡܘܗ̇[1] ܕܕܘܟܬܐ ܐܥܒܪܘ[2] ܠܚܘܣܢܐ ܡܢܗ ܠܐ ܐܬܚܙܪ. ܒܦܘܩܕܢܐ ܕܝܢ[3] ܕܐܒܘܢ ܡܪܝ ܦܛܪܐ ܐܦܝܣܩܘܦܐ ܒܟܘܪܐ ܗܘܝ. ܘܟܠܢܫ ܢܦܫܗ ܡܢ ܠܗܘܢ ܛܒܐ ܗܘܐ. ܕܟܕ ܚܙܐ ܠܟܠܗ ܡܕܝܢܬܐ ܕܢܟܠܗ܆ ܘܟܠܟܠܗ ܥܢܝܐ ܕܥܒܪܐ ܘܕܝܢܐ܆ ܘܟܠܗܘܢ ܒܬܝܐ ܕܒܝܬܐ ܡܕܝܢܬܐ܆ ܒܥܒܪܐ ܟܠ ܡܣܟܢܐ܆ ܥܒܪܐ ܟܠ ܢܦܫܐ ܘܬܪܥܐ܆ ܘܡܢ ܬܚܝܬ ܙܒܢܐ ܒܒܬܝܗܘܢ ܘܦܘܫܩܐ ܕܬܫܒܘܚܬܐ ܕܡܬܥܒܕܝܢ ܗܘܘ܆ ܒܬܫܒܘܚܬܐ ܘܒܥܩܒܬܐ ܘܒܟܒܘܫܐ ܐܘܦܝܐ ܕܡܬܥܒܕܐ. ܐܦ ܕܒܬܪ ܟܠܗܝܢ ܕܐܬܥܪܝ. ܒܫܒܘܚܬܐ ܪܒܬܐ ܕܐܬܥܒܕܬܐ ܒܬܦܝܢ ܗܘܝ. ܘܡܪܓܠܬܐ ܕܟܠܗܘܢ ܥܒܝܕܐ. ܢܘܗܪܗ[4] ܕܥܒܕܐ ܟܠ ܕܡܬܥܒܕ ܐܢܫ. ܘܠܥܘܠܡܐ ܥܠܝܠ ܗܘܐ ܠܗ.

XXXVII. ܒܬܫܪܝ ܕܝܢ ܐܚܪܝ ܕܫܢܬ ܐܠܦ̈ܐ ܥܣܪ ܒܥܒܕܐ ܟܝ ܡܠܟܐ ܕܦܪܣܝܐ. ܚܙܐ ܡܢܗܘܢ ܒܡܠܟܘܬܗ ܕܥܒܕܐ ܒܓܝܪܐ ܠܐܡܝܕܐ. ܕܫܡܥܐ ܒܓܘܢܗ ܠܟܠܗܬܐ ܕܢܗܘܐ ܒܟܪܝܐ. ܘܟܦܢܐ ܢܦܪ ܠܟܠܗ. ܗܘ ܕܝܢ ܒܥܒܕܗ ܠܟܢܫܐ ܘܫܥܒܕܗ ܠܟܠܗ. ܘܚܪܒ ܡܢ ܡܕܝܢܬܐ. ܘܐܚܪܬܐ ܬܘܒ ܡܢ ܡܟܪܒܐ. ܘܬܘܒ ܒܒܬܝܗ ܐܚܪܝܢ: ܚܕܝܢ ܐܬܐ ܐܚܪܬܐ ܡܢ ܡܟܪܒܐ ܘܐܡܝܕܐ. ܒܗ ܒܓܘܢܐ. ܕܪܕܝܐ ܗܘܬ ܠܒܢܝܐ. ܘܡܢܗܘܢ ܕܒܬܪܢܝܐ ܐܡܪܝܢ ܗܘܘ ܠܟܠܗ ܕܡܬܥܒܕܐ ܗܘ ܕܐܒܕܐ. ܘܡܢܗܘܢ ܬܘܒ ܐܡܪܝܢ ܗܘܘ ܕܢܚܪܒܐ ܗܘ ܕܢܚܪܒܐ ܀

XXXVIII. ܟܕ ܡܐ ܠܗܘܪܐ ܒܗܬܐ ܘܒܐܬܪܘܬܐ ܡܬܟܪܝܢ ܗܘܘ. ܡܟܐ ܕܝܢ ܘܠܗܠܐ: ܡܢܗ ܫܩܩ ܠܡܐܡܪ ܥܠ ܐܘܠܨܢܐ ܕܢܚܪܒܗ[5]

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[1] This word seems to be rather doubtful in the MS. [2] If ܩ̈ܐܡܘܗ̇ be right, the ܘ in ܐܥܒܪܘ must be wrong. [3] MS. ܕܐܠ. [4] MS. apparently ܢܘܗܪܗ, or perhaps rather ܢܘܗܪܗ. [5] MS. ܕܢܚܪܒܗ.

XXXVI. ܫܢܬ ܬܡܢܡܐܐ ܘܫܒܥܐ ܀ ܒܗܠܝܢ ܗܟܝܠ ܒܥܠܡܗܘܢ ܗ̈ܕܐ ܘܡܩ̈ܝܢܐ ܐܝܟ ܡܕܡ ܡܢ ܒܫ̈ܩܬܗ ܠܐ ܐܬܓܠܝ. ܘܕܠܐ ܡܚܫܫ ܒܪܘܚܐ ܟܒܫ ܐܬܪܢ ܘܡܕܝ̈ܢܬܢ. ܒܗܘ̇ ܕܐܚ̈ܝܢܐ ܠܡܪܕܘܬܐ ܐܬܝܗܒܢ.[1] ܘܕܠܐ ܢܫܠܘܢ ܦ̈ܬܟܐ ܕܪܘܚܐ: ܒܟܠܢ ܡܚܘܬܐ ܕܠܝܬ ܠܗ̇ ܐܣܘܬܐ. ܢܦܠ ܗܟܝܠ ܠܟܝܢܘܬܗ ܕܟܠܗܐ ܘܢܐܡܪ. ܕܐܝܟ ܗܘ̣ ܡܪܝܐ ܘܐܦ ܠܬ̈ܘܩܢ ܕܒ̈ܢܝܗܘܢ. ܕܗܐ ܒܡܫ̈ܓܪܬ ܙܘܥܗ ܒܟܠ: ܟܕ ܐܬ̈ܘܬܐ ܘܬܕܡܪ̈ܬܐ ܫܪܝ ܠܡܬܚܙܝܘ ܡܢ ܒܫ̈ܡܝܐ. ܒܐܝܪ ܬܫܪܝܢ ܡܢܚܐ ܕܫܒܬܐ ܗܕܐ: ܒܚܫܒܢܝ ܘܬܠܬܐ ܒܗ ܢܘܡ ܦܬܐ: ܟܕ ܡܬܚܫܒܢ ܦܘܡܐ ܢܘܗܪܐ ܡܢܗ ܐܬܚܙܝ ܘܩܝܡܐ ܕܢܘܗܪܗ ܠܣܐܡܐ ܕܦܓܪܐ ܗܘܬ. ܘܠܒܢ̈ܝܢܫܐ ܕܡܬܒܕܪܝܢ ܠܝܬ ܗܘܐ ܠܗ. ܘܡܢ̈ܝܢ ܡܬܚ̈ܫܒܝܢ ܗܘܘ ܒܗ ܕܠܐܝܬ ܕܠܐ ܒܣܘܦܐ. ܠܐ ܓܝܪ ܐܝܬ ܗܘܐ[2] ܠܗ. ܡܩܣ̈ܡܐ ܐܘ ܐܠܓ̈ܝܐ[3] ܐܘ ܐܟ̈ܬܒܐ ܕܢܬܚܫܒܢ ܠܥ̈ܡܢ ܡܢ ܕܢܣܩܘܢ ܒܗ. ܐܠܐ ܐܝܟ ܕܦܩܕ ܠܢ ܠܡܥܒܪ[4] ܒܥܘܪܐ. ܗܟܢܐ ܐܦ ܒܗ ܢܚܙܝܢ[5] ܗܘܝܢ. ܘܦܘܫ ܗܟܢܐ ܕܚܦܐ ܠܐܦ̈ܝ ܬܪ̈ܥܐ ܦܬ̈ܝܚܝܢ. ܐܟܚܕܐ ܕܝܢ ܕܝܕܝܥ ܗܘܐ ܠܟܠܢܫ ܡܟܝܠ ܒܣܘܪܐ ܕܐܝܬ ܗܘܐ. ܦܫܟܗܐ ܗܘܬ ܐܝܟ ܗܘ̇ ܕܢܗܝܪܐ ܐܘ ܒܪܡܫܬܐ ܨܦܪ ܗܘܐ ܠܟܠܢܫ. ܗܘ̇ ܕܝܢ ܒܗ ܒܝܘܡܐ ܗܘ̇ ܐܬܐ ܐܚܪܬܐ ܕܕܚܠܬܐ ܘܕܐܘܠܨܢܐ ܒܥܘܪܐ ܕܡܕܝܢܬܐ. ܘܗܘܕܐ ܡܛܠ[6] ܗܝܡܢܘܬܗ ܕܡܠܟܗ̇. ܘܒܝܬܐ ܕܡܫܡܫܢܘܬܗ ܕܩܘܪ̈ܒܢܐ ܡܫܟܢܐ. ܦܫܬ ܠܡܫܡܫܘ ܒܥܘܪܒܬܐ ܡܢ ܡܢ̈ܝ. ܩܪܝܒܐ ܗܘܬ ܠܡܬܒܛܠ[7] ܕܡܫܡܫܢܘܬܗ ܕܩܘܪܒܢܐ ܗܢܐ. ܡܛܠ ܗܦܟܐ ܕܒ̈ܢܝܗܘܢ. ܬܘܪܒܬܐ ܓܝܪ ܗܘ̇ ܗܘܬ ܒܥܘܪܐ ܡܢ

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[1] So MS., but the phrase seems to be corrupt. Possibly ܒܗܘ̇ ܕܡܢ ܡܪܕܘܬܐ ܕܐܚ̈ܝܢܐ ܐܬܝܗܒܢ. [2] ܗܘܐ is on the margin. [3] MS. ܡܩܣ̈ܡܐ ܐܘ ܐܠܓܝܐ. [4] MS. ܠܡܥܒܪܘ. [5] MS. ܢܚܪܝܢ. [6] Read ܕܡܛܠ? [7] MS. ܠܚܒܛܠ, but marked as corrupt.

ܕܢܦܩ̈ܐ ܕܒܗܘܢ ܢܥܠܠܘܢܗܝ ܠܐܙܙܐ[1]. ܡܛܠ ܕܟܠܗ̇ ܡܕܝܢܬܐ ܡܫܒܚܐ ܗܘܬ. ܘܟܠܗ ܗܘܐ ܒܗ̇ ܡܕܡ ܕܦܐܫ. ܘܒܐܝܢ[2] ܐܫܬܘܕܠ ܒܟܢ ܐܘܪܚܐ ܐܝܟ ܠܡܟܬܒܐ. ܘܝܗܒ ܠܗ ܦ̈ܬܐ ܠܚܘܪ̈ܬܐ ܘܡܛܠܠ ܫܘܪܐ. ܘܦܩܕ ܡܙܪܒܐ ܘܙܠܒ. ܘܡܥܛܦ ܐܝܟ ܠܐܝܠܝܢ ܕܐܝܬ ܗܘܐ ܠܡܟܝ ܠܐܙܙܐ ܕܝܗ̈ܝܐ. ܘܡܛܐ ܗܘܐ ܒܥܕܢܐ ܗܘ ܐܝܟ ܕܦܩܕ ܐܢܐ ܠܟܠܗܝܢ ܘܕܝܢܐ ܕܢ ܡܢ ܗܕܡ ܐܬܦܠܓ. ܘܗܠܟܝܢ ܕܡܛܐ ܠܗܘܢܐ ܩ̈ܘܡܝ.

XXXV. ܫܢܬ ܕܝܢ ܒܗ̇ ܒܓܪܒܝܐ ܐܝܬ ܗܘܐ ܒܗ̇ ܫܘܕ̈ܝܐ ܟܕ ܕܡܬܒܥܐ ܕܐܪܡܢܝܐ. ܐܢܐ ܕܡܬܦܪܢܐ ܠܗ ܒܝܬ ܗܘܐ ܘܐܬܝܠܬ[3] ܡܟܪܒܬ ܗܘܐ. ܘܒܥܘܬܐ ܢܝܚܬܐ ܗܘ ܕܒܗ ܗܘܐ ܗܘܐ ܕܒܕܝܢܗܘܢ ܕܦܪ̈ܝܫܐ ܕܗܦܟܝܢ[4] ܒܗ ܟܠ ܚܕܐ ܒܥܒܕܐ: ܐܬܦܪܣܘ[5] ܣܓ̈ܝܐܐ ܠܬܡܢ ܡܢ ܟܠ ܦܢ̈ܝܢ. ܐܝܟ ܕܠܓܘܠܬܐ. ܘܐܝܬ ܕܠܬܓܪܬܐ. ܦܘܪܢܣܐ ܓܝܪ ܣܓܝܐܐ ܗܘܐ ܗܘܐ ܠܐܢܫܘܬܐ ܒܥܒܕܐ ܗܘ ܕܡܬܦܪܣ ܗܘܐ ܒܗ. ܘܟܕ ܒܥܬܐ ܣܓܝܐܐ ܐܝܬ ܗܘܐ ܒܗ ܕܓܒܪ̈ܐ ܘܕܢܫ̈ܐ ܘܕܛܠ̈ܝܐ: ܘܟܠ[6] ܦܘܩܝܢ ܘܟܠ ܡܦܩܣܝܢ: ܗܘܝ ܒܪ̈ܝܐ ܕܢܚܬܐ ܘܦܩܕܐ ܒܥܒ̈ܕܐ. ܘܩܠܐ ܕܪܘܟܒܐ ܘܡܪܝܒܐ̇ ܒܟܠܗ̇ ܐܢܫܘܬܐ ܠܟܠܗ̇ ܫܪ̈ܒܐ ܗܘ: ܠܥܒܕܝܢ[7] ܢܝܫܐ ܒܐܪ̈ܓܢܝܗܘܢ ܕܠܩ̈ܘܒܐ. ܘܟܕ ܒܝܠܬܐ ܢܦܠܬܐ ܐܝܬܝܗܘܢ ܗܘܘ: ܘܡܓܘܠܬܐ ܘܡܬܦܫܦܫܬܐ ܦܫܦܫܝܢ ܗܘܘ ܒܡܠܓܝܗ ܕܟܠܒܐ. ܢܦܠ ܒܗ ܩ̈ܗܕܐ ܗܘ ܘܣܓܝܗܘܢ ܕܒܢ̈ܝܢܫܐ ܕܐܝܬ ܗܘܐ ܒܗ ܒܥܒܕ ܠܢܦܘܫܗܘܢ. ܗܘ ܕܝܢ ܗܕܐ ܐܫܬܟܚܬ.. ܒܥܘܬܐ ܗܘ ܕܢܦܫܩܠܣ ܢܦܠܬ ܗܘܬ ܀

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1) Some words seem to have been omitted here. 2) I.e., ܘܒܟܝܢ or ܘܒܟܢ, as Assemâni has given, *Bibl. Orient.*, t. i, p. 270. 3) For ܦܐܬܝܠܬ. 4) MS. ܕܗܦܟܝܢ ܕܦܪ̈ܝܫܐ ܕܒܪܢܘܗ̇ (*sic*). 5) ܘ is more recent. 6) Read ܕܟܠ? 7) For ܠܥܐܒܕܝܢ; MS. ܠܥܒܕܝܢܘ.

ܕܝܠܢ ܕܢܪܥܝܢ ܗܘܘ ܠܬܡܢ: ܐܝܠܝܢ ܕܐܫܬܟܚ ܒܓܘܗ̇ ܬܡܢ ܐܬܛܒܥܘ. ܘܒܢܝ̈ܗܘܢ ܕܐܬܘ ܐܫܬܥܝܘ ܠܝ. ܟܠܗ ܓܝܪ ܫܘܪܐ ܕܡܕܝܢܬܐ ܟܕ ܚܙܝ: ܘܟܠܡܕܡ ܕܐܝܬ ܗܘܐ ܠܓܘ ܡܢܗ̇ ܐܬܛܒܥ ܒܠܠܝܐ ܗܘ. ܘܠܐ ܦܫ ܐܢܫ ܡܢܗܘܢ ܒܚܝ̈ܐ: ܐܠܐ ܐܢ ܐܦܝܣܩܘܦܐ ܕܠܗ̇ ܕܡܕܝܢܬܐ ܘܬܪ̈ܝܢ ܐܢ̈ܫܝܢ ܐܚܪ̈ܢܝܢ. ܕܕܡܟܝܢ ܗܘܘ ܒܣܬܪ ܓܢܒܐ ܕܡܕܒܚܐ ܕܥܕܬܐ. ܘܟܕ ܢܦܠ ܬܛܠܝܠܐ ܕܒܝܬܐ ܗܘ. ܕܕܡܟܝܢ ܗܘܘ ܒܗ. ܐܣܬܡܟ[1] ܚܕ ܓܒܐ ܕܣܩܘܦܘܗܝ ܥܠ ܐܣܬܐ[2] ܕܠܗ ܕܡܕܒܚܐ ܘܠܐ ܛܒܪ ܐܢܘܢ. ܘܗܟܢܐ ܐܫܬܥܝ ܠܝ ܐܚܐ ܚܕ ܪܚܡ ܫܪܪܐ. ܕܒܥܕܢܐ ܕܪܡܫܐ ܕܗܘ ܠܠܝܐ ܕܒܗ ܢܦܠܬ. ܒܓܘܗ̇ ܦܓܥܝܢ ܗܘܝܢ. ܐܢܐ ܘܚܕ ܚܒܪܝ. ܘܐܬܦܢܝܬ ܠܗ ܘܐܡܪ ܠܝ ܣܡܟ ܢܣܒܝܢ ܦܬܝܚܝܢ ܠܒܪ ܡܢ ܡܕܝܢܬܐ. ܒܨܦܪܐ ܗܘ ܕܐܝܬ ܠܝ ܒܢܝܐ. ܡܛܠ ܕܠܐ ܡܫܟܚ ܐܢܐ ܠܡܒܬ ܗܪܟܐ. ܕܐܐܙ ܒܐܢ ܒܠܒ ܘܠܐ ܐܬܪ̈ܐ ܠܝ ܦܢܝܬܐ. ܘܦܢܝ ܐܢܐ ܘܗܘ. ܘܢܦܩܢ ܠܒܪ ܡܢ ܡܕܝܢܬܐ. ܘܡܛܝܢ ܒܨܦܪܐ ܗܘ ܐܝܟ ܟܢܫܝ. ܘܟܕ ܩܪܒ ܟܒܪܐ ܕܢܓܗ: ܐܫܟܚܬܗ ܠܐܚܐ ܗܘ ܕܐܝܬ ܗܘܐ ܒܟܠܝ ܘܐܡܪܬ ܠܗ. ܣܡܟ ܠܝ ܡܛܠ ܕܢܓܗ ܠܗ̇. ܘܢܥܘܠ ܠܡܕܝܢܬܐ ܘܢܣܥܘܪ ܫܘܩܝ̈ܢ. ܘܢܦܩܢ ܐܢܐ ܘܗܘ[3] ܘܐܬܝܢ ܠܡܕܝܢܬܐ. ܘܐܫܟܚܢܗ̇[4] ܟܕ ܗܦܝܟܝܢ[5] ܟܠܗܝܢ ܒܬ̈ܝܗ̇. ܘܛܡܝܪܝܢ[6] ܬܡܢ ܐܢ̈ܫܐ ܘܒܥܝܪ̈ܐ ܘܬܘܪ̈ܐ ܘܓܡ̈ܠܐ. ܘܐܦܠܐ ܗܘܐ ܩܠܐ ܕܢܓܗܘܢ ܡܢ ܓܘ ܐܪܥܐ. ܘܐܝܠܝܢ ܕܐܬܦܢܝܘ[7] ܠܬܡܢ: ܐܣܩܘܗܝ ܠܐܦܝܣܩܘܦܐ ܡܢ ܬܚܝܬ ܣܬ̈ܘܪܐ ܗܠܝܢ ܕ[ܬܛܠܝܠܐ[8]] ܕܡܫܩܦܬ ܗܘܐ ܒܗܘܢ. ܘܒܟܐ ܗܘܐ ܠܗ ܠܚܫܐ

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1) MS. ܐܣܬܝܡܟ. 2) The MS. seems to have ܐܣܬܬܐ. 3) MS. ܘܗܘ. 4) MS. ܘܐܫܟܚܢܗ̇. 5) MS. originally ܗܦܟܢ, but corrected. 6) MS. ܘܛܡܝܪܢ. 7) ܘ is more recent. 8) If the reading of the MS. be really ܕ . . . ܬܐ, as Guidi seems to think, we must supply ܕܒܝܬܐ.

XXXIV. ܒܐܪܚ ܐܒ[1] ܕܝܢ ܕܝܠܗ̇ ܕܫܢܬܐ ܗܕܐ. ܐܬܐ ܦܘܩܕܢܐ ܡܢ ܡܠܟܐ ܐܢܣܛܣ.[2] ܣܘܢܓܝܢ ܒܡܕ̈ܝܢܬܐ ܕܒܝܬ ܪ̈ܗܘܡܝܐ. ܒܐܪܚ ܐܝܠܘܠ ܕܝܢ ܗܘܐ ܘܗܕܐ ܠܥܡܢܐ. ܘܡܠܐ ܙܒܢܐ ܡܢ ܡܥܡܝܐ ܟܠܐ ܐܪܥܐ ܐܡܛܝܠܐ. ܐܝܟܢܐ ܕܐܪܥܐ ܡܢ ܩܕ̈ܡܘܗܝ ܐܬܬܥܝܪܬ ܒܗ ܒܩܠܐ ܗ̇ܘ. ܘܟܠܗܝܢ ܩܘܪ̈ܝܐ ܘܡܕ̈ܝܢܬܐ ܐܪܓܫ[3] ܒܗ ܒܩܠܐ ܗ̇ܘ ܘܒܘܝܐܐ. ܘܥܒܕܐ ܠܥܕܥܕܐ ܘܫܘܩ̈ܐ ܕܠܐ ܦܣܩܝܢ ܡܢ ܟܠܐ ܗܦܝܢ ܐܪܒܥ ܠܗ̇. ܘܐܝܟ ܗܕܐ ܕܐܡܪܝܢ ܣܒ̈ܝܐ܆ ܐܦ ܠܐ ܠܡܟܣܝܘܬܐ ܐܬܝܠܕܬ ܒܥܘܗܕܢܐ ܦܪ ܘܒܣܝܡܘܬܐ ܕܐܘܪܗܝܐ[4]. ܬ̈ܓܪܐ ܕܢܟ̈ܣܝܗܘܢ ܒܗ ܒܫܘܩܐ ܗܢܐ. ܘܠܐ ܡܫܬܒܪܐ ܠܗ ܗܕܐ ܕܝܓܠܐ. ܡܛܠ ܕܟܠܐ ܐܩܕܝܡ ܦܘܠܚܢܐ ܗܘ ܐܪܥܐ ܒܩܘܒܐ. ܘܢܓܦ ܕܐܦ ܡ̈ܝܐ ܕܪ̈ܕܝܢ ܒܗܘܢ ܒܪ̈ܘܚܬܐ ܕܦܩܥܝܢ[5] ܢܬܒܛܠܘ ܡܢ ܡܪܕܝܬܗܘܢ. ܘܐܝܬ ܐܢܫܝܢ ܕܐܦ ܠܓܒܐ ܐܣܝܢܐ ܡܬܓܠܝܢ. ܐܝܟܢܐ ܕܐܦ ܠܦܘܠܚܢܐ ܕܘܒ ܒ ܡܥܛܦܢܐ ܒܛܥܘܢܬܐ ܕܠܡܥܒܕܢܘܬܐ. ܟܠܐ ܡܫܬܡܫ ܒܪ̈ܚܡܐ. ܕܐܦ ܡܢ ܠܗܠܐ ܟܠܐ ܒܟܠܙܒܢܗܘܢ. ܒܢ ܗܘܐ ܕܐܪܥܐ ܘܠܘܠܒܐ ܕܝܘܡܐ. ܘܐܪܝܚܬܐ ܕܐܝܟ ܗܠܝܢ ܦܘܢܝ. ܕܐܦ ܗܕܐ ܐܫܬܡܥܬ. ܐܦܢ ܓܝܪ ܕܐܬܓܒܠܘ ܡܩܕܫܐ ܕܡܪ̈ܬܐ. ܘܐܬܚܙܝ ܩ̈ܬܐܣܝܗ̇[6] ܕܐܢܫܠܐ. ܡܢ ܒܐܬܪ ܝܪܚܐ.. ܐܬܐ ܕܝܢ ܐܦ ܐܝܓܪܬܐ ܒܗ ܒܝܪܚܐ ܗܢܐ. ܘܐܬܩܪܝܬ ܩܕܡ ܟܠܗ ܥܡܐ ܕܡܕܝܢܬܐ. ܕܢܒܛܠ ܢܣܩܘܠܝܣ ܡܕܝܢܬܐ ܡܢ ܥܠܡܐ. ܟܝ ܦܠܓܗ ܕܥܠܡܐ. ܘܡܫܬܠܛܐ ܒܓܘܗ ܒܥܠܡܗܘܢ ܚܡܫܘܪܝܗ̇. ܐܦ ܐܚܪܢܝܐ ܕܐܝܬ ܗܘܐ ܠܗܘܢ. ܘܐܢ̈ܬܐ ܡܢ ܐܣܟܡ̈ܐ

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1) MS. ܐܒܝ. 2) Assemâni (*Bibl. Orient.*, t. i, p. 269) and Martin have supplied ܕܢܬܒܛܠ. 3) MS. ܐܪܓܫܘ, but the fem. is required. 4) Martin ܕܐܘܪ̈ܗܝܐ, but ܕܐܘܪܗܝܐ seems to be actually the reading of the MS. 5) I.e., ܕܦܩ̈ܥܝܢ, 3 p. plur. fem. Perf. 6) MS. ܦ̈ܬܐܣܝܗ̇.

XXXII. ܒܗ̇ ܕܝܢ ܒܗܕܐ ܫܢܬܐ ܒܐܕܪ ܚܙܝܪܢ. ܒܝܘܡ ܚܡܫܐ. ܢܦܩ ܡܢ ܠܘܬܢ ܗܘܐ ܡܪܝ ܦܛܪܐ ܐܦܝܣܩܘܦܐ ܘܗܘܐ ܚܠܦܘܗܝ ܦܛܪܐ. ܘܐܘܣܦ ܥܠ ܬܪ̈ܥܘܗܝ ܕܡܠܟܐ ܟܐܕܐ ܕܐܘܩ̈ܒܠܐ. ܘܫܒܩ ܟܢܫܐ ܕܢܬܦܪܥܘܢ ܡܢ̈ܐ ܒܟܠܟܠܐ ܡܓܗ̈ܘܢ[1] ܟܐܕܐ ܕܒܟܠ 5 ܕܝܢܐ. ܘܥܠ ܡܫܚܐ ܕܡܫܝܚܘܬܐ ܒܢ̈ܫܡܬܐ ܒܡܢܐ ....[2] ܠܟܠܝܢ ܒܠܘܗ ܟܡܐ. ܟܡܐ ܦܪܕܐ ܕܟܪ̈ܝܐ ܐܢ̈ܫܝܐ.. ܐܦܬܪܝ ܕܝܢ ܠܕܡܣܬܢܝܣ ܗܓܡܘܢܐ. ܘܗܘܐ ܚܠܦܘܗܝ ܕܡܫܟܢ. ܘܒܫܘܒܩܢܗ ܐܬܢܘܪܘ ܒܠܒܗܘܢ ܐܩ̈ܠܨܐ ܕܡܕܝܢܬܐ. ܐܝܟܢ ܕܝܢ ܕܡܢܫܝܢ ܗ̈ܘܝ ܠܗܘܢ ܒܚܩ̈ܬܐ. ܐܬܬܟܫܦܘ ܗܘܘ ܫܓܝܐܐ ܒܗܕܐ. ܐܦܪܝܢ ܗܘܘ 10 ܓܝܣܝܢ ܕܐܬܐ ܗܝ ....[3] ܥܠ ܡܬܪܒܝܬܐ ܕܦܩܥܬܐ[4] ܗ̇ܘܝܢ.[5]

XXXIII. ܦܠܛ ܠܡܬ̈ܩܠܐ ܘܚܫܢ. ܠܝܘܠܬܐ ܕܝܢ ܕܚܠܘܠܬܐ ܕܠܗܘܐ ܐܫܬܒܩܬ ܠܟܠܢ ܒܢܦܠܐ ܗܢܐ ܠܡܦܬܟܪܘ ܕܒܚܪ̈ܝܢ ܒܚܛܗܐ. ܘܒܐܕܪ ܐܝܟ ܕܫܢܬܐ ܗܕܐ: ܕܡܛܠ ܗܘܐ ܠܘܬܢ ܕܢܬܟܪܒ ܒܗ ܟܐܕܐ ܗܘ̇ ܒܛܠܐ ܕܡܬܚܘܬܐ. ܢܦܩ ܩ̈ܦܝܐ ܦܓܪܐ ܠܐܪܥ ܡܢ ܫ̈ܒܝܠܐ. 15 ܘܐܬܪܡܝ ܒܗ̇ ܒܫܢܬܐ ܗܕܐ. ܠܐ ܦܪܚ ܘܠܐ ܐܟܠ. ܐܠܐ ܒܠܚܘܕ ܕܒܙܥ ܗܘ ܒܐܪܥ ܕܠܐ ܒܚܘܪ. ܘܒܪ ܙܒܢܐ ܕܙܪܥܗ ܒܐܪܥܐ ܙܒܢܐ ܗܘܬ. ܦܩܪܐ ܕܫܝ̈ܠܐ ܥܠ ܐܪܥܐ ܗܘܘ̇ܝ ܗܘܘ. ܘܗܘܐ ܓܠܠܐ ܗ̇ܝ. ܕܡܛܠ ܕܢܬܒܪܘܗ̇[6] ܠܐܢܫܘܬܐ ܡܢ ܛܘܒܐ ܕܒܛܝܠܬܐ ܗܘܝܢ ܗܘܘ. ܕܠܐ ܬܬܪܐ ܒܒܝܫܐ ܘܒܡܘܬܢܐ.

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1) MS. ܡܓܗܘܢ; Assemâni, *Bibl. Orient.*, t. i, p. 286, has ܕܡ̈ܓܗ̈ܘܢ (*sic*). 2) The reading of the MS. is quite uncertain. Perhaps we might read ܕܟܠܝ. 3) The MS. seems to have ܗܝ, followed by a word that is illegible. Martin read ܕܦܣܩܬܐ, but the word appears to have ended in ܬܐ. 4) This word is also uncertain, and seems to have the plural points, ܕܦ̈ܩܥܬܐ. 5) MS. ܕܗ̇ܘܝܢ. 6) MS. ܕܢܬܒܪܘܢܗ̇.

ܚܙܝܢܐ ܕܐܝܢܐ ܡܢܗܘܢ ܢܦܘܩ ܙܟܝܐ. ܘܢܦܠ ܠܟܠܗܘܢ ܦ̈ܣܐ ܘܡܛܒܬ. ܡܘܕܝܢ ܗܘܘ ܕܝܢ ܠܐܠܗܐ ܟܠܗܘܢ ܒܦܘܡܐ. ܕܢܫܒܘܩ ܠܡܕܝܢܬܐ ܡܢ ܐܟܠܐ ܕܚܣ̈ܝܪܬܐ. ܟܬܝܒܐ ܗܘܬ ܓܝܪ ܗܝ ܕܢܣܩܘܢ ܕܬܣܒܐ¹ ܒܣܘܟܠܬܐ ܡܢܝܢܐ. ܗܟܢܐ ܕܝܢ ܢܦܠܬ ܒܪܡܫܐ ܕܐܪ̈ܒܥܐ ܬܫܥܝܬܐ ܕܟܠܐ ܣܘܡܟܗ ܕܐܢܫܐ ܒܒܬܝ ܗܘ̈ܢ. ܐܬܟܒܫ ܡܢ ܕܘ̈ܟܝܬܗܘܢ.

XXXI. ܒܗ ܕܝܢ ܒܗܕܐ ܫܢܬܐ ܐܦ ܣܘܥܪܢܐ ܕܐܢܣܛܣ ܡܠܟܐ. ܕܢܬܒܥܘܢ ܕܗܒܐ ܕܢܗܒܘܢ ܗܘܘ ܐܘܡ̈ܢܐ ܚܕܐ ܠܐܪ̈ܒܥ ܫ̈ܢܝܢ. ܘܬܢܝܪܘܢ ܡܢ ܡܕܐܬܐ. ܠܐ ܗܘܐ ܠܐܘܪܗܝ ܒܠܚܘܕ ܐܠܐ ܗܘܐ ܗܢܐ ܣܘܥܪܢܐ. ܐܠܐ ܠܟܠܗܘܢ ܡܕ̈ܝܢܬܐ ܕܐܘܚܕܢܐ ܕܪ̈ܗܘܡܝܐ². ܢܗܒܝܢ ܗܘܘ ܕܝܢ ܐܘܪ̈ܗܝܐ ܚܕܐ ܠܐܪ̈ܒܥ ܫ̈ܢܝܢ. ܠܟܠܗܝܢ ܕܕܗܒܐ ܩ̈ܛܐ ܘܐܬ̈ܩܢܝܢ. ܘܚܕܝܬ ܟܠܗ̇ ܡܕܝܢܬܐ. ܘܠܒܫܘ³ ܚܘ̈ܪܐ ܟܠܗܘܢ. ܡܢ ܪ̈ܒܐ ܘܥܕܡܐ ܠܙܥܘܪܐ. ܘܫܩܠ⁴ ܫܪ̈ܓܐ ܟܕ ܢܗܝܪ̈ܝܢ ܘܒܣ̈ܡܐ ܒܦܝܠ̈ܛܣܝܢ ܘܢܦܩܘ⁵ ܒܡܙܡܘܪ̈ܐ ܘܒܬܘܕܝ̈ܬܐ ܟܕ ܡܘܕܝܢ ܠܐܠܗܐ ܘܡܫܒܚܝܢ ܠܡܠܟܐ. ܠܒܝܬ ܣܗ̈ܕܐ ܕܡܪܝ ܣܪܓܝܣ ܘܕܡܪܝ ܫܡܥܘܢ. ܘܦܪܣܘ⁵ ܠܗܘܢ ܒܣܘܪ̈ܒܐ ܘܟܠܗ⁵ ܠܡܕܝܢܬܐ ܘܥܒܕ ܚܓܐ ܕܚܕܘܬܐ ܘܒܣܘܡܐ ܟܠܗ̇ ܫܒܬܐ. ܘܐܫܬܘܝܘ⁵ ܕܢܗܘܘܢ ܥܒܕܝܢ ܠܗ ܠܚܓܐ ܗܢܐ ܟܠ ܫܢܐ ܒܫܢܐ.. ܘܢܝܚܝܢ ܗܘܘ ܘܚܫܝܚܝܢ ܟܠܗܘܢ ܐܘܡ̈ܢܐ ܦܨܝܚܝܢ ܘܣܡܟܝܢ⁶ ܒܪ̈ܙܬܐ ܕܟܒܪ̈ܬܐ⁷. ܘܒܟܠܗܘܢ ܐܣ̈ܛܘܐ ܕܡܕܝܢܬܐ.

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1) This seems to be the actual reading of the MS. 2) Assemâni quotes this passage, *Bibl. Orient.*, t. i, p. 268. He omits ܡܠܟܐ, and gives ܡܕܐ̈ܬܐ and ܕܐܘ̈ܚܕܢܐ. 3) ܘ is a later addition. 4) ܘ is added by a later hand, thus: ܘܫܩܠܘ. 5) ܘ is more recent. 6) The reading of the MS. was doubtful, but appeared to be ܣ . . . . ܣܡܟܝܢ. The words are now no longer visible. 7) It is not quite certain whether the MS. has the plural points or not.

ܠܬܐܛܪܘܢ ܒܥܕܢܐ ܕܪܡܫܐ ܟܕ ܠܒܫܝܢ[1] ܟܬܢ̈ܬܐ: ܘܡܟܪܟܝܢ ܫܩ̈ܠܐ ܘܦܬܝܚܝܢ ܚܘܨ̈ܝܗܘܢ[2] ܘܢܗܘܪ̈ܐ ܡܕܠܩܝܢ ܗܘܘ ܩܕܡܝܗܘܢ ܘܡܫܬܒܗܪܝܢ ܡܘܒܠܐ ܘܫܗܪܝܢ ܟܠܗ[3] ܠܠܝܐ ܘܡܬܚܕܪܝܢ ܒܡܕܝܢܬܐ ܘܡܫܒܚܝܢ ܠܐܪܟܝܣܛ̈ܐ ܕܝܡܛܐ ܠܨܦܪܐ. ܒܙܡܪܐ ܘܒܡܨܚܬܐ ܘܒܐܣܛܪ̈ܝܢܐ. ܘܒܗܘܠܝܢ ܕܟܠ̈ܬܐ. ܐܢܫ ܗܘܘ ܠܗܘܢ ܐܦ ܡܢ ܕܠܡܐܙܠ ܠܥܕܬܐ. ܘܠܐ ܐܢܫ ܦܠܚܬܐ ܗܘܐ ܟܠܐ ܒܠܗ ܘܦܠܚܬܐ. ܐܠܐ ܒܣܘܬܪܘܬܐ ܦܘܠܚܝܢ ܗܘܘ ܒܕܒܫܬܐ ܕܐܣܟܝ̈ܡܝܗܘܢ. ܕܠܐ ܠܡܐ ܢܒܥܝܢ ܗܘܘ ܠܡܥܒܕ ܗܠܝܢ ܐܟܘܬ. ܘܐܦܪܝܢ ܗܘܘ. ܕܒܗܘܪܐ ܐܦ ܗܕܝܘܛ̈ܐ[4] ܐܝܬܝܗܘܢ ܗܘܘ ܚܟܝܡ̈ܘܗܝ ܕܡܕܝܢܬܐ. ܕܒܩ̈ܠܐ ܡܣܩܝܢܐ. ܘܗܘܒܢܐ ܦܪܫܝܢ ܗܘܘ ܒܪܘܡܐ. ܘܥܠܬ ܗܘܐ ܐܢܫ ܕܡܠܟܡ ܘܠܐ ܕܡܦܫܫ ܘܠܐ ܕܦܪܬܐ. ܘܟܕ ܓܝܪ ܒܐܘܪܗܝ ܐܫܬܟܚ ܗܘܐ ܐܒܫܘܢܐ ܐܦܝܣܩܘܦܐ ܕܡܕܡܝ. ܗܘ ܕܐܬܐ ܡܢ ܐܬܪܐ ܡܫܬܒܚ ܕܡܦܠܓܐ ܕܟܠܗܘܢ ܕܐܠܐ[5] ܒܡܫܠܡܢܘܬܐ. ܠܐ[6] ܦܠܠ ܠܡܗܘܢ ܟܠ ܗܘܐ ܦܪܐ ܐܬܝ ܡܢ ܚܕ ܝܘܡ. ܐܠܐ ܠܗܘܐ ܒܡܫܝܚܝܘܬܗ. ܢܦܩ ܠܗܘܢ ܙܠܝܐܝܬ. ܒܬܘܠܘܬܐ ܕܐܝܬ ܠܗ ܒܒܢܝܗܘܢ. ܕܢܬܒܛܠܘܢ ܡܢ ܒܠܗܘܢ. ܒܩ̈ܠܝܣܛܘܣ ܝܢܝ ܕܘ̈ܪܝܢ ܘܒܝܬ ܦܫܘܪܬܐ[7] ܕܡܫܡܫܝܢ ܡܛܝܬܐ[8] ܢܦܠܬ ܘܟܕ ܬܚܘܬܗ ܕܟܠܗܘܢ ܐܢܫ ܠܐ ܐܚܕ ܬܡܢ. ܟܕ ܓܝܪ ܐܢܫܐ ܣܓܝ̈ܐܐ ܐܝܬ ܗܘܐ ܒܗ. ܕܥܠܝܢ ܠܡܣܚܘ ܘܠܡܦܩ: ܘܠܐ ܡܝܬܘ ܡܢܗܘܢ. ܐܠܐ ܐܢ ܬܪܝܢ ܐܢܫܝܢ ܕܐܬܪܘܚܘ ܟܕ ܚܪܡܝܢ ܡܢ ܥܠܐ ܕܡܥܘܠܬܐ ܒܬܪܥܐ ܕܒܝܬ ܡܝ̈ܐ. ܘܟܕ ܡܬܒܩܝܢ ܒܗ ܡܢ ܬܪܝܢ ܦܩ̈ܘܗܝ ܠܒܪ ܘܠܒܪ ܠܦܬܟܪܘܬܗ. ܐܬܬܪܘܥ ܒܗܢܐ

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1) Read ܠܒܝܫܝܢ? 2) The MS. seems to have ܚܢܘܨܝܗܘܢ (*sic*). 3) MS. ܒܠܗ̇. 4) MS. ܗܕ̈ܝܘܛܐ. 5) For ܕܠܐ. 6) A later hand has altered this into ܘܠܐ. 7) MS. ܦܫܘܪܬܐ. Read ܠܦܫܘܪܬܐ? 8) MS. ܡܛܐܝܬܐ.

ܘܒܫܩ̈ܐ. ܘܣܡ ܩܒܘܬܐ[1] ܩܕܡ ܦܪܘܛܪܝܢ[2] ܕܝܠܗ ܘܢܩܒ ܢܩܒܐ
ܒܦܘܡܗ̇. ܘܟܬܒ ܠܥܠ ܡܢܗ̇. ܕܟܠ ܡܢ ܕܨܒܐ ܕܢܘܕܥ ܡܕܡ ܘܠܐ
ܦܫܩ ܠܗ ܓܠܝܐܝܬ. ܢܟܬܘܒ ܘܢܫܕܐ ܒܓܘܗ̇ ܕܠܐ ܕܚܠܬܐ.
ܘܡܢ ܗܕܐ ܥܠܬܐ ܨܒܘ̈ܬܐ ܣܓܝ̈ܐܬܐ[3] ܝܠܦ ܕܟܬܒܝܢ ܗܘܘ ܣܓܝ̈ܐܐ
ܘܦܪܩ ܒܗ̇. ܘܝܬܒ ܗܘܐ ܐܡܝܢܐܝܬ ܒܟܠܗܘܢ ܝܘܡ̈ܬܐ ܕܥܪܘܒܬܐ
ܒܒܝܬ ܣܗ̈ܕܐ ܕܡܪܝ ܝܘܚܢܢ ܡܥܡܕܢܐ ܘܕܐܢ ܐܝܟ ܫܠܝܚܐ.
ܘܫܪܐ ܕܝ̈ܢܐ ܕܠܐ ܣܘܚܪܢܐ. ܘܐܬܢܟܦܘ ܛܠܘ̈ܡܐ[4] ܥܠ ܛܠܘܡܝܗܘܢ.
ܘܥܬܝ̈ܪܐ ܥܠ ܚܒܪ̈ܝܗܘܢ. ܘܦܪܩܘ ܠܗ ܕܝ̈ܢܝܗܘܢ ܘܕܢ[5] ܐܢܘܢ. ܕܝ̈ܢܐ
ܕܝܢ ܕܐܬܟܠܘ ܠܘܬ ܡܢ ܕܥܫܩܝܢ ܡܬܒܥܝܢ ܘܠܐ ܐܬܒܥܘ. ܐܬܦܪܥܘ
ܡܢܗܘܢ ܘܐܬܦܠܓܘ. ܟܕ ܕܝܢ ܦܩܕ ܗܘ ܕܢܛܠܘ ܬܪ̈ܥܐ ܕܦ̈ܐ[6].
ܘܦܩܕ ܗܘܐ ܬܘܒ ܠܡܨܒܝܢܐ ܕܢܫܪܓܘܢ. ܕܫܪ̈ܓܐ ܗܘܬ[7] ܩܕܡ
ܐܦܐ ܕܫܘ̈ܩܐ: ܠܡܫܒܚܘܬܗ̇ ܕܟܠܗ̇ ܫܘܩܠܐ[8] ܕܐܘܪܗܝ. ܘܩܡ
ܕܗܘܘ ܠܟܠܗܘܢ ܐܢܫܐ ܥܠ ܢܦ̈ܩܬܗܘܢ ܒܚܨܝܗܘܢ ܢܚܡܫܐ:
ܙܒܢܐ ܕ ܢܘܗܪ̈ܐ ܒܗܘܢ ܢܚܫܐ ܚܒܝܫܐ[9]. .

XXX. ܫܢܬ ܬܡܢܡܐܐ ܘܬܫܥ. ܒܗ̇ ܕܝܢ ܒܗܠܝܢ ܡܫܬܒܩܢܝ ܗܘ̈ܝ.·
ܡܛܠ ܠܗܘܢ ܙܒܢܐ ܗܘ ܕܐܪܐ ܕܐܦܢܝܬܐ ܡܪܕܝ̈ܢ ܒܗ.
ܘܐܘܣܦ ܒܢ̈ܝ ܡܕܝܢܬܐ ܥܠ ܦܠܓܘܬܐ ܕܐܝܬ ܗܘܐ ܠܗܘܢ
ܠܟܠܗܘܢ.· ܘܡܪܝܡ ܢܩܘܫܐ ܦܫܝܛܐ ܦܠܚܝܢ ܗܘܘ ܒܬܫܡܫܬܐ ܡܢ

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[1] The MS. has ܘܣܐܡ, and the first letter of ܩܒܘܬܐ is not distinct. [2] The MS. has ܦܪܘܛܐܝܢ, which I have altered with Martin into ܦܪܘܛܪܝܢ = ܦܪܛܘܪܝܢ, *πραιτώριον*. See chap. lxxxvii. [3] MS. ܣܓܝ̈ܐܐ. [4] I have followed Martin in adding this word. [5] The MS. has ܘܕܢܘ. [6] MS. ܬܪ̈ܥܐ ܕܐܦ̈ܐ, but the first ܐ in ܐܦ̈ܐ is a later addition. [7] ܗܘܬ is repeated in the MS. [8] This is the reading of the MS., not ܫܘܩ̈ܠܐ. [9] The plural points are wanting in the MS., both in this word and in ܒܚܨܝܗܘܢ.

ܕܓܪܘܒܬܐ ܘܕܦܫܟܬܐ ܕܒܡܐ ܠܪܡܫܐ. ܒܝܘܡܐ ܕܝܢ ܕܚܡܫܐ.
ܐܦ ܗ̣ܘ ܪܝܫܐ ܡܢ ܨܒܘܬ ܢܦܫܗ ܘܐܬܦܢܝ ܠܒܝܬܗ. ܘܐܝܕܝܗ
ܗ̇ܘ ܐܕܪ̈ܢܝܬܐ ܕܐܝܕܗ. ܐܝܟ ܡܕܡ ܕܠܒܟܝ ܗܘܐ ܠܗ ܡܢ ܩܕܡ.
ܘܒܬܪ ܐܦ ܗܕܐ ܐܫܬܒܩܘ ܦܘܪ̈ܡܐ ܕܫܘܒܪܐ ܗ̇ܘ ܕܐܦܛܠܡܘܣ. ܪܕܝܘ
ܗܘܐ ܡܢ ܨܒܝܢܗ ܕܐܠܗܐ.

XXVIII. ܫܢܬ ܬܡܢܡܐܐ ܘܬܡܢܐ. ܠܐ ܕܝܢ ܫܦܝܪܬ· ܠܢ ܐܦ
ܗܕܐ ܕܡܢ ܠܟܠܐ ܕܒܗ ܢܬܒܠܐ ܡܢ ܪܘܓܙܐ. ܐܠܐ ܢܬܒܪܝܬ ܦܟܟܢ
ܗܘܝܢ ܘܡܬܦܪܥܝܢ ܠܘܬ ܢܛܠܗܐ ܕܟܠܝܠܬ. ܘܒܩܪ̈ܝܐ ܡܛܪܐ
ܕܒܟܪ̈ܝܗܘܢ ܐܟܠܝܢ ܗܘܘ. ܘܪ̈ܘܚܐ ܡܟܣܟ ܩܪ̈ܐ ܡܟܒܝܢ ܗܘܘ.
ܘܒܫܘܩܐ ܘܢܒܠܐ ܒܟܠܢ ܐܦܬܝܗ. ܘܡܢܪܐ ܘܐܢܝܫܬܐ ܫܚܝܢܬ.
ܐܠܦܝܢ ܕܝܢ ܟܐܒܐ ܗ̇ܘ ܕܢܦܩܐ ܒܒܢܝ̈ܢܫܐ ܘܒܒܥܝܪܐ ܕܫܚ̈ܢܐ
ܐܫܬܪܝ ܒܗ̇ ܒܡܕܝܢܬܐ ܘܒܩܘܪ̈ܝܐ. ܗܢܐ ܕܝܢ ܟܐܒܐ ܦܫܝܪܐ
ܠܡܐܡܪ ܗܘܐ ܐܦܣܛܡܐ. ܘܢܦܩ ܠܒܢ̈ܝ ܡܢܝܬܐ ܕܒܓܒܘ
ܠܟܬܦܝܢ ܕܗܦܟܐ ܠܐܢܫܐ ܕܦܩܐܝܢ ܩܐܐ. ܕܗܘܘ ܡܬܟܣܟܣܝܢ[1]
ܒܗ̇ ܡܐ ܕܐܬܠܝܢ ܠܡܦܩܦܩܘ ܒܗܘܢ· ܒܡܘܒܪܐ ܕܝܢ ܡܢ ܩ̈ܗܪܐ.
ܘܟܠܢܫ ܢܦܩ ܡܕܡ ܕܦܥܦܥ ܗܘܐ[2] ܒܐܪ̈ܘܗܝ. ܐܘܛܒܢܢܐ ܕܝܢ
ܒܟܠܗ̇ ܕܐܘܪܢܝܐ[3] ܗ̇ܘ ܢܦܩ ܒܡܕܝܢܬܐ ܙܒܢܝܐ ܫܦܝܪܐ. ܘܢܗܒ ܡܢ
ܕܟܠܗ ܕܟܪ̈ܝܐ ܩܠܝܐ.

XXIX. ܐܬܦܢܝ ܕܝܢ ܐܢܛܘܣ ܗܓܡܘܢܐ. ܘܐܬܐ ܠܒܝܬܗ
ܐܠܟܣܢܕܪܘܣ ܒܫܘܠܡܗ̇ ܕܗܕܐ ܫܢܬܐ. ܘܫܪܝ ܦܩܕܐ ܕܡܕܝܢܬܐ
ܡܢ ܐܟܠܐ· ܘܥܒܕ ܡܬܓܡܬܐ[4] ܕܟܬ̈ܒܝܢ ܗܘܘ ܠܐܬܘ̈ܡܠܢܐ ܒܐܦܩ̈ܬܐ

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1) MS. ܡܬܟܣܝܢ. 2) The MS. seems to have ܕܣܒܒܐ ܗܘܬ, or perhaps ܕܣܒܒܬ ܗܘܬ. 3) Perhaps corrupted from ܐܘܪܝܠܝܐ, *Aurelia*. At any rate, it is the name of a woman, not of a place. The word is unfortunately no longer legible in the MS. 4) We should probably read ܡܬܓܡ̈ܬܐ.

ܒܒܢ̈ܝܢܐ ܫܕܝܐܝܬ ܡܫܬܪ̈ܝܢ ܗ̈ܘܝ. ܘܟܠ̈ܠܬܐ ܒܡܥܪܒܬܐ
ܣܓܝ̈ܐܐ ܗ̈ܘܝ: ܘܡܛܪܐ ܢܚܬ ܗܘܐ. ܘܦܐ̈ܪܐ ܕܐܪܥܐ ܒܙܒܢܗܘܢ
ܡܬܪܒܝܢ ܗܘܘ. ܦܓ̈ܪܝܗܘܢ ܕܒ̈ܢܝ ܡܕܝܢܬܐ ܟܦܢܐ ܕܚܝ̈ܝܗܘܢ
ܦܫܫܘ ܗܘܘ ܠܡܫܒܥܘ ܓܠܝܐܝܬ. ܘܟܕ ܒܓܘ̈ܩܬܐ[1] ܡܬܦܫܦܫܝܢ
ܗܘܘ ܐܦܠܐ ܠܘܝܬܐ ܕܟܠܐ ܐܝܟ ܡܘ̈ܗܒܬܗ ܕܐܠܗܐ ܡܢܝܢܗܘܢ 5
ܡܬܫܕܪܐ ܗܘܬ. ܐܠܐ ܒܡܗܝܡܢܘܬܐ ܕܡܢ ......[2] ܐܝܬܝܗܘܢ
ܗܘܘ. ܘܒܒܩ̈ܘܗܝ ܕܢ̈ܬܗܐ ܡܬܢܟܦܝܢ ܗܘܘ. ܘܟܕ ܠܐ ܣܦܩ
ܠܗܘܢ ܢ̈ܛܗܐ ܒܩܕܐ ܘܓܠ̈ܠܐ ܕܒܗܘܢ ܟܒܝܢ ܗܘܘ· ܐܬܟܢܫܘ
ܒܟܘܫܐ ܗܢܐ ܕܪܘܫܡܐ: ܕܐܝܬܘܗܝ ܢܘܫܐ ܕܡܪܘܒܬܐ ܡܣܓ̈ܝܢ[3]
ܫܢܬܐ.· ܕܡܪܝܡ ܒܗ ܐܪܣܛܐ ܘܡܬܩܪܝܐ ܠܕܝܡܪܝܢ[4]. ܘܐܬܟܢܫ 10
ܡܕ̈ܝܢܬܐ ܣܓܝ̈ܐܬܐ ܠܐܘܪܗܝ ܕܟܐܪܐ ܗܘܐ ܕܠܐ ܡܬܚܝܢ. ܟܕ ܚܙܐ ܗܘܐ
ܠܟܬ ܗܘܐ ܒܗ̇ ܒܡܝܬܬܐ ܡܢ ܟܦܢܐ. ܘܡܢ ܠܒܪܐ ܕܬܐܪ̈ܝܢ
ܘܡܫܒܚܐ ܠܬܪܥܐ ܕܩܒ̈ܪܐ. ܫܡܥܝܢ ܗ̈ܘܝ ܠܗܘܢ ܟܠܐ ܐܪܥܐ ܟܠܐ ܝ
ܢܗܪܐ. ܫܡܫ ܟܠܐ ܫܒܬܗ ܡܕ̈ܝܢܬܐ ܒܝܬ ܢܗܪ̈ܝܢ. ܘܠܒܢܝܢ ܗ̈ܘܝ
ܒܐܩ̈ܛܘܐ ܘܒܐܢܛܝܒܘܪܘܣ ܘܒܫܩ̈ܩܐ[5] ܟܠ̈ܬܐ[6] ܘܒܪܘ̈ܒܬܐ 15
ܣܓܝ̈ܐܬܐ. ܡܛܠ ܕܝܢ ܕܙܘܥܐ ܗܘܐ ܐܦܐ ܕܠܒܝܫܘܬܐ ܡܢ ܐܠܗܐ
ܐܬܛܒܪܬ· ܐܝܟ ܕܠܒܘܟܢܗܘܢ. ܟܢܫܐ ܣܓܝ̈ܐ ܕܟܠܒܐ ܗ̇ܘ ܕܠܒܝܫ
ܒܐܝܪܗ[7] ܐܢܕܪܝܛܐ ܕܡܕܝܢܬܐ ܡܫܬܛܝܛܝܢܘܣ ܡܠܟܐ ܐܢܫ ܡܢ
ܐܝܕܗ ܕܝܠܗ ܕܐܢܕܪܝܛܐ ܐܝܟ ܐܡܬܐ ܚܕܐ. ܘܦܩܕ ܗܟܢܐ ܢܘܫܐ

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1) For ܒܓܐܘ̈ܬܐ. 2) Illegible in the MS.; Martin supplied ܗܓܡܘܢܘܬܐ. 3) MS. ܡܣܓܗܝ. 4) I believe that we should read ܕܡܬܩܪܝܐ ܠܕܝܡܪܝܣ. See my *Catalogue of Syriac MSS. in the British Museum*, p. 335, col. 1, *i*. Perhaps we might venture upon a further alteration, and read ܡܣܓ̈ܝܢ ܫܢܬܐ.· ܒܝܘܡܬܐ ܕܡܪܝܡ ܒܗ ܐܪܣܛܐ. 5) MS. originally ܘܒܫܘܩ. 6) Read ܟܠ̈ܒܐ? 7) MS. ܒܐܝܕܗ.

ܨܒܐ ܐܢܐ ܕܐܘܕܥ. ܡܛܠ ܕܡܢ ܗܕܐ ܫܢܬܐ ܩܒܠ[1] ܫܘܪܝܐ ܕܡܪ̈ܕܘܬܐ ܚܫ̈ܚܬܐ. ܘܐܬ̈ܘܬܐ ܕܗܘܝ ܒܙܒ̈ܢܝܢ.

XXVI. ܚܙܝܢ ܗܘܐ ܒܙܒܢܐ ܗܢܐ ܚܘܠܡܢܐ ܠܟܠܗ ܐܬܪܢ.[2] ܩ̈ܐܦܐ ܕܝܢ ܘܒܘ̈ܗܪܢܐ ܕܢܩ̈ܦܢ. ܥܛܝܠܢ[3] ܗܘܘ. ܐܠܗܐ ܕܝܢ ܕܒܥܐ ܒܡܚ̈ܘܬܐ ܕܢܬܘܒܘܢ[4] ܡܢ ܚܛ̈ܗܝܗܘܢ ܘܢܐܚܘܢ. ܐܝܟ ܡܟܣܢܘܬܐ ܢܥܒܪܗ̇ ܠܢ ܠܬܘܩܦܢ. ܘܥܩ̈ܝܢܐ ܦܠܚܘ ܠܟܠܗ ܦܬܚܢ. ܕܟܕ ܦܪܘܬܢ ܢܦܩܢ ܠܥܡܡܐ ܕܦܠܓܐ ܡܘܬܢܐ. ܘܟܕ ܒܩܘ̈ܦܠܬܐ ܕܡܪ̈ܝܩܝܢ ܕܐܬܦ ܕܟܠܐ ܗܕ̈ܡܝ ܒܩܘܦܠܬܐ ܕܒܫܡ. ܘܐܚܪܢܐ ܕܟܠܗܘܢ ܒܒ̈ܢܝܫܐ ܣܓܝ. ܒܟܠܗܘܢ ܒܟܠܗ ܒܡܫܘܬܐ ܗܕܐ. ܒܟܠܐ ܢܦܩ ܘܢܦܩܐ ܗܘܐ ܒܟܠܗܘܢ ܒܢ̈ܝ ܡܕܝܢܬܐ ܘܡܕܒܪܐ ܗܘ̈ܝ ܐܦܐ ܕܚܢ̈ܙܝܪܐ ܘܡܠܟܝܢ ܡܢܝܢ. ܘܟܕ ܗܘܘ ܚܙܝܐ ܕܐܘܪܚܐ. ܐܝܟ ܕܝܢ ܐܚܪܢܐ ܕܟܠܗ ܢܦܫܗܘܢ ܡܬܡܠܝܐ ܗܘܐ ܫܘܚܢܐ ܐܘ ܣܘܟܠܐ. ܒܡܠܐ ܠܟܦ̈ܐ ܕܐܝܕܝܗܘܢ ܘܠܪ̈ܓܠܝܐ ܕܪ̈ܓܠܝܗܘܢ. ܘܐܦ ܐܚܪܢܐ ܕܬܘܪ̈ܬܐ ܢܘܪ̈ܒܬܐ ܒܫܡ ܚܕ ܡܢ ܗܕ̈ܡܝܗܘܢ ܗܘ̈ܝ ܗܘ̈ܝ. ܒܛܒܥܬܗ ܕܝܢ ܕܐܠܗܐ ܕܒܟܠܗܘܢ ܦܓܥܐ ܗܘܬ. ܠܐ ܩܐܦܐ ܡܩܦܐ ܗܘܐ ܓܒ ܐܢܫ ܐܚܕܐ ܚܙܝܪܐ. ܘܠܐ ܡܩܘܡܐ ܐܘ ܚܒܘܫܝܐ ܗܘܐ ܗܘܐ ܒܚܘܫܒܐ. ܐܠܐ ܐܦ ܫܘܦܠܗܘܢ ܕܡܣܩ̈ܬܐ ܢܕܟܝ[ܢ] ܗܘ̈ܝ ܒܬܪ ܚܘܠܡܢܐ. ܗܕܟܐ ܒܓܠܝܘܬܐ ܡܫܬܒܚܝܢ ܗܘܘ ܕܢܦܠܘ ܚܫ̈ܚܬܐ ܕܬܫܡܫܬܗܘܢ ܒܟܢܫܐ. ܡܬܦܪܢܣܝܢ ܗܘܘ ܕܝܢ ܒܗܢܐ ܙܒܢܐ ܒܐܘܪܗܝ ܠܬܠܬܝܢ ܡܢ̈ܝܢ ܬܫܥܐ ܒܝܪܚܐ ܘܫܒܛܐ ܟ̄.

XXVII. ܫܢܬ ܬܡܢܡܐܐ ܘܫܒܥ. ܒܟܢܘܢ ܫܠܝܬܐ ܕܝܢ ܒܐܪܝܣ ܐܝܟ ܕܫܢܬܐ ܗܕܐ. ܟܕ ܛܥܬܐ ܡܢ ܫܢܬܐ ܠܟܠܗܘܢ

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[1] Assemâni, *loc. cit.*, ܩܒ̈ܠܢ.

[2] The context requires ܦܓܪ̈ܢ, as suggested by Martin.

[3] MS. ܥܛܝܠܐܢ (*sic*).

[4] MS. ܕܢܬܒܘܢ.

ܒܡܠܝܗܘܢ. ܘܟܕ ܐܬܚܙܝ ܡܕܒܗܘܢ. ܠܐ ܫܒܩ ܐܢܘܢ ܐܠܐ ܐܦܬܘܪܢ ܠܗܘܢ. ܕܐܦܠܐ ܕܢܫܬܩܠܘܢ ܠܡܘܬܐ ܚܙܐ ܠܗܘܢ. ܐܠ ܢܗܒܘܢ ܠܗ ܡܕܒܪܢܐ ܒܡܪܕܐ ܕܒܢܝ ܗܘܡܕܝܐ. ܘܗܒܘ ܡܢ ܕܢܫܠܡܘܢ ܒܗ ܠܐ ܢܒܥܘܢ ܗܘܘ ܐܠܦܝܢܘܣ. ܐܝܠܝܢ ܕܝܢ ܕܫܦܪ¹ ܗܘܐ ܩܘܕ ܡܢ ܕܒܠܐ ܩܛܝܣܦܘܢ ܕܦܪܣܝܐ. ܒܝܘܡܝܗܘܢ ܟܬܒ ܐܢܐ ܕܐܝܟܢܐ. ܗܘܐ ܕܝܢ ܡܛܠ ܕܐܦ ܥܠ ܐܬܘ̈ܬܐ [ܘܬܕܡܪ]̈ܬܐ ܕܗܘܝ ܒܝܘܡܝܗܘܢ. ܘܥܠ ܟܦܢܐ ܘܥܠ ܡܘܬܢܐ ܘܢܘܩܦܐ ܕܗܘܬ ܠܟ ܐܟܘܬ: ܘܗܕܝܢ ܦܪ̈ܫܢ ܒܪܝܫܐ. ܕܟܠܗܝܢ² ܦܫܩܐ ܐܢܐ ܠܗ̇ ܠܡܟܬܒܘ. ܘܕܠܐ ܠܗܘܐ ܒܥܠܡܐ ܠܡܥܒܕܬܐ. ܗܐ ܢܦܩܬ ܐܢܐ ܠܗܘܢ ܠܟܬܒܐ ܕܐܒܐ ܕܐܒܐ ܕܝ ܡܦܪܫܝܢ. ܘܥܠ ܕܟܠܗܝܢ ܡܕܡܝܢ ܡܛܠ ܘܥܠܗ ܦܠܚܬܐ ܡܛܠ ܕܐܫܬܟܚ ܒܗ. ܟܕ ܐܠܗܐ ܢܗܘܐ ܠܟ ܡܦܢܝܢܐ ܒܥܘܕܪܢܐ ܕܬܟܬܒܬܐ ܕܐܬܬܠܝ..

XXV. ܫܢܬ ܬܡܢܡܐܐ ܘܫܬ ܕܐܠܟܣܢܕܪܘܣ. ܥܠ ܕܥܠܬܗ ܗܟܝܠ ܕܩܪܒܐ. ܘܕܐܝܟܢܐ³ ܐܬܚܪܝ. ܦܫܝܩܐܝܬ⁴ ܐܘܪܟܬ ܐܝܟ ܕܦܣܩ ܐܢܐ ܐܘ ܐܒܘܢ. ܟܕ ܒܡܟܬܒܢܘܬܐ ܦܠܓܬ ܐܝܬܝܬ ܠܗܠܝܢ ܠܫܥܝܬܐ ܡܛܠ ܕܩܪܒܐ ܡܢ ܐܪܡܝܘܬܐ ܕܡܠܟܘܬܐ. ܡܕܝܢܐ ܕܝܢ ܒܩܛܠܐ ܕܠܝܬܐ ܐܦܝܣܬ. ܘܡܕܝܢ ܢܦܩܬ ܡܢ ܥܠܡܐ ܕܐܢܫܐ ܕܦܪܣ ܐܝܬܝܘܬܐ ܠܗ ܠܡܠܟܘܬܐ ܡܢ ܟܠܗܘܢ ܡܠܟܐ. ܘܐܬܬܚܒܠܬ ܡܢ ܐܝܠܝܢ ܕܒܗܘܢ ܒܦܓܪܢܐ ܗܠܝܢ ܐܫܬܡܠܝܘ. ܗܘܐ ܕܝܢ. ܥܠ ܐܝܠܝܢ ܕܠܘܬܝ ܐܫܬܟܪ⁵

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1) Read ܕܫܦܪ? 2) MS. ܕܟܠܗܘܢ. 3) Both Martin and Assemâni, *Bibl. Orient.*, t. i, p. 266, have ܘܐܝܟܢܐ. 4) MS. originally ܦܫܩܐܝܬ, but corrected. 5) MS. ܐܫܬܟܪܘ, but the sense requires ܐܫܬܟܪ̈ܝܢ.

ܠܗ ܗܕܪܐ܆ ܫܒܩ ܡܠܟܘܬܗ ܘܥܪܩ ܠܒܝܬ ܗܘ̈ܢܝܐ܂ ܠܘܬ ܡܠܟܐ ܗܘ ܕܐܬܪܒܝ ܠܘܬܗ ܟܕ ܐܝܬܘܗܝ ܗܘܐ ܒܡܫܟܢܘܬܐ.

XXIV. ܐܡܠܟܘ ܚܠܦܘܗܝ ܟܠ ܦܪ̈ܣܝܐ ܠܙܡܐܣܦ ܐܚܘܗܝ. ܗܘ ܕܝܢ ܩܘܕ ܢܣܒ ܠܗ ܒܝܬ ܗܘ̈ܢܝܐ ܐܢܬܬܐ ܕܐܝܬܝܗ̇ ܒܪܬ ܚܬܗ. ܘܗܒ ܚܬܗ ܐܦܩܗ̇ ܠܬܚܘܡܝܢ ܒܦܪܣ ܗܘ ܕܒܗ ܐܬܦܬܚ ܐܚܘܗܝ. ܘܡܛܠ ܕܒܪܬ ܡܠܟܐ ܐܝܬܝܗ̇ ܗܘܬ. ܒܥܝܐ ܠܡܠܟܐ ܕܗܘ̈ܢܝܐ ܗܘܬ. ܘܗܘܬ ܠܗ ܡܥܕܪܢܘ ܟܪܬܐ. ܘܡܢ ܕܩܪܒ ܠܬܚܘܡܝܢ ܩܘܕ ܢܗܒܬܗ̇ ܠܗ ܒܢ̈ܝܐ. ܗܘ ܕܝܢ ܟܕ ܗܘܬ ܠܗ ܦܪܣܝܐ¹ ܕܐܬܢܝܚ ܠܡܠܟܐ. ܒܕܠܝܘܬ ܡܪ̈ܚܡܘܗܝ ܡܬܒܥܢܐ² ܗܘܐ. ܟܕ ܦܐܐ ܡܢܗ ܕܢܬܠ ܠܗ ܚܝܠܐ ܠܡܥܕܪܢܐ: ܐܝܟ ܕܢܐܬܐ ܢܬܟܬܫ ܠܦܪ̈ܣܝܐ ܘܢܬܒ ܥܠ ܡܠܟܘܬܗ. ܘܐܬܝܗܒ ܠܗ ܡܢ ܚܡܘܗܝ ܚܝܠܐ ܠܐ ܙܥܘܪ ܐܝܟ ܕܦܐܐ. ܘܟܕ ܡܛܝ ܕܢܐܬܐ ܠܐܪܥܐ ܕܦܪ̈ܣܝܐ. ܫܡܥ ܐܚܘܗܝ ܘܥܪܩ ܡܢ ܩܕܡܘܗܝ. ܘܗܘ ܓܙܪ ܒܥܕܢܗ. ܘܩܛܠ ܠܪ̈ܘܪܒܢܐ. ܘܫܠܚ ܐܦ ܠܡܬܟܘܪ̈ܐ ܒܓܙܪܐ ܠܗܘܢ.. ܕܐܦ ܗܘ ܕܠܐ ܢܬܬܒܥܘܢ ܠܗ ܡܓܕܢܘܗܝ ܠܬܢܝܢ ܐܝܟ ܕܒܫܪܐ ܕܢܦܩܘܢ. ܐܦ ܕܝܢ ܢܬܒܥܘܢ ܠܗ ܩܕܡ ܣܓܝܐ ܕܢܬܠ ܟܡܗ ܠܐܪܥܐ ܕܪ̈ܘܪܒܢܐ ܘܡܢ ܟܪܬܐ ܕܐܡܝܢ ܢܦܠܓ ܠܗܘܢ ܒܟܠܡܕܡ ܕܐܬܬܒܥܘ. ܗܢܘܢ ܕܝܢ ܕܢܦܩܘ ܡܢ ܚܝܠܐ ܕܗ̈ܘܢܝܐ ܘܐܬܠܒܟܘ ܠܗ. ܦܩܕܐ ܕܝܢ ܕܦܩܕ ܥܠ ܛܟܣܐ. ܟܕ ܫܠܝܛ ܗܘܐ ܐܦ ܗܢܘܢ ܐܬܠܒܟܘ. ܛܘ̈ܒܢܐ ܕܝܢ ܟܕ ܢܦܩ ܕܡܪܝܐ ܥܠܝ ܠܡܠܟܐ ܟܕ ܐܬܘܪ̈ܝܐ. ܦܘܠܚܢܐ ܢܦܩܬ ܐܬܟܢܫ³ ܠܘܬܗ. ܐܪ̈ܡܠܬܐ ܕܝܢ ܡܛܠ ܕܢܬܟܬܫ ܗܘܘ: ܕܝܠܗܝܢ ܢܬܟܬܫ ܡܢܗܘܢ ܡܛܠ ܚܝܠܐ ܩܠܬܐ ܕܢܦܩ ܕܟܪܘܙܐ ܗܘܘ ܡܢ ܦܪܨܘ. ܠܐ ܓܒܗ ܕܢܫܬܒܩܘܢ ܠܗ. ܗܘ ܕܝܢ ܟܕ ܢܦܩ ܚܝܠܐ ܘܐܦܪܩ

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1) I.e., ܦܪܗܣܝܐ, *παρρησία*. 2) MS. ܡܬܒܥܐ. 3) MS. ܐܬܟܢܫܘ, but the ܘ is later.

ܛܝܡܘ̈ܬܐ ܐܝܟ ܕܟܦܢܝܢ ܒܙܒܢܐ ܕܟܘܦܢܐ: ܡܢ ܒܬܪ ܕܠܐ ܡܫܬܒܩܗܘܢ
ܠܗܘܢ ܡܢܗܘ ܡܪܝܐ ܡܛܠ ܕܓܠܘܗܝ. ܘܬܒܠܒܝܢ[1] ܗܘܘ ܗܠܝܢ ܟܠ
ܛܘܪ̈ܐ ܩܛܠܐ ܕܟܦܢܝܢ ܗܘܘ ܒܗܘܢ. ܘܢܣܒܝܢ ܘܩܒܪܝܢ ܘܢܛܪܝܢ
ܠܩܘܪ̈ܝܐ ܕܝܪ̈ܝܗܘܢ ܘܠܛܝܪ̈ܐ ܘܐܚܣ̈ܢܐ ܘܠܒ̈ܢܝ ܐܬܪܐ ܘܦܠܚܝܢ.
ܐܦ ܣܓܝ̈ܐ ܕܡܠܟܘܬܗ ܦܠܚܝܢ ܗܘܘ ܠܗ· ܡܛܠ ܕܐܦܫ 5
ܠܟܢ̈ܫܝܗܘܢ ܕܝܗܘ̈ܕܝܐ. ܐܦ ܛܒ̈ܬܐ ܐܝܟ ܕܬܚܝܬ ܐܝܕܝܗܘܢ
ܡܢ ܒܬܪ ܠܒܠܒܘܬܐ ܕܡܠܟܘܬܗ. ܡܬܪܚܡܝܢ ܗܘܘ ܐܦ ܗܢܘܢ
ܐܝܟ ܚܒܠܗܘܢ ܒܟܠܗ ܐܬܪܐ ܕܩܘܪ̈ܝܐ.

XXIII. ܦܫ ܕܝܢ ܒܙܒܢܐ ܗܢܐ ܡܫ̊ܚܐ ܐܣܝܪܐ ܐܦ ܒܗܬ
ܗܘܪ̈ܡܝܐ.. ܐܘܪ̈ܗܝܐ ܦܢ ܡܢ ܒܬܪ ܡܘܬܗ ܕܐܢܫܝ.. ܡܢܝܢ ܟܠ 10
ܦܠܚܐ ܐܢܛܘܣ. ܘܪܕܝܢ ܗܘܘ ܕܢܗܘܢ ܢܣܒܝܢ ܡܠܟܐ ܐܢܫܐ
ܕܢܦܩ ܠܗܘܢ. ܘܡܢ ܦܠܓܐ ܗܘ ܕܝܢ ܗܕܐ.. ܗܟܢ ܕܐܘܢܐ ܐܢܫܢ
ܠܗ. ܘܦܪܩ ܐܢܛܘܣ ܠܟܢܫܬ ܗܘܡܢܐ ܡܢ ܦܠܓ ܕܕܝܠܗܝܢ ܘܡܫܪܝܢ
ܠܗ ܕܗܘܐ. ܡܛܠ ܗܝ ܕܡܕܝܢ ܗܘܘ ܒܟܠܗܘܢ ܐܘܪ̈ܗܝܐ. ܐܦ
ܡܠܟܐ ܐܢܛܘܣ ܦܩܕ ܠܗ. ܕܠܐ ܗܘ ܕܒܟܒܬ[2] ܒܝܘܡܬܐ ܡܦܪܩ 15
ܐܢܐ ܠܟ. ܐܠܐ ܕܝܢ ܡܛܠ ܦܘܪܩܢܐ ܕܥܒܕܐ. ܠܐ ܦܩܕ ܐܢܐ ܣܟܠܘܬܐ
ܕܗܘܡܢܐ ܕܢܦܫܝ ܒܦܪܩܐ ܕܐܘܪ̈ܗܝܐ. ܘܗܘܐ ܐܢܐ ܡܦܪܩܢܐ
ܠܐܘܪ̈ܗܝܐ. ܒܗܠܝܢ ܗܟܝܠ ܐܬܦܪܩ ܬܒܥܘܗ ܕܗܘܐ. ܡܛܠ
ܕܡܣܟܢܘܬܗ ܠܐ ܫܒܩܬ ܠܪܝܫ. ܐܬܪܢܝ ܐܘܪ̈ܗܝܐ. ܘܐܬܥܒܕܘ
ܘܐܬܦܠܓܘ. ܘܐܬܒܛܠ ܘܣܩܒܝ[3] ܟܠܗܝܢ ܡܕܝܢ̈ܬܗܘܢ. ܪܘܚܒܐ 20
ܕܝܢ ܕܒܪ̈ܝܐ ܐܬܢܣܒ[4] ܗܘܘ ܒܟܣܦܐ ܕܢܛܠܘܢܝܗܘܢ ܠܥܒܕ[5]
ܡܛܠ ܕܡܟܪܝܢܗܘܢ ܛܒܐ ܘܡܫܬܘܫܝܗܘܢ ܗܪܟܐ. ܘܡܢ ܐܬܪܝܐܬ

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[1] Read ܘܬܒܠܝܢ?
[2] I.e., ܕܟܒ̈ܬ, for ܕܟܒܐ ܐܝܬ.
[3] I.e., ܘܣܩ̈ܒܝܢ.
[4] MS. ܐܬܢܣܒܘ, but the ܘ is later.
[5] This word is on the margin of the MS.

ܕܬܚܝܬ ܫܘܠܛܢܗ ܟܠܗ. ܕܠܐ ܦܩܝܕܝܢ ܗܘܘ ܠܡܘܪܐ܀ ܫܛܒ ܘܠܐ ܫܕܪ ܠܗ ܕܗܒܐ: ܐܠܐ ܡܒܣܪ ܠܗ. ܕܐܝܟ ܕܠܐ ܐܝܬܘܗܝ. ܗܘ ܕܡܡܠܟ ܗܘܐ ܡܩܒܠ ܫܕܪ܀ ܘܠܐ ܐܦ ܐܢܐ ܡܫܕܪ ܐܢܐ ܒܝܕ ܕܫܕܪܬ ܠܟ ܢܘܟܪܝ. ܠܐ ܓܝܪ ܐܝܟܢܐ ܐܦܠܐ ܡܢܝܢܐ ܕܐܝܬ ܠܟ ܥܡܢ ܒܢܝܫܐ ܕܡܫܬܥܒܕܝܢ ܓܪ̈ܡܢܝܐ[1] ܘܟܠ ܐܝܠܝܢ ܕܡܫܬܥܒܕܝܢ ܠܟܘܟܒܐ. ܘܟܠ ܩܛ̈ܝܠܐ ܐܚܪ̈ܢܐ. ܘܠܐ ܦܣܩ ܐܢܐ ܫܠܡܘܬܐ ܕܪ̈ܗܘܡܝܐ ܘܦܪ̈ܣܝܐ ܐܢܐ ܕܝܠܝ.

XXI. ܒܗ ܒܫܢܬܐ ܕܝܢ ܐܪ̈ܡܢܝܐ ܕܬܚܝܬ ܐܝܕܗ ܕܩܘܕ: ܕܠܐ ܐܬܦܝܣܘ ܠܗ ܡܠܟܐ ܡܢ ܩܘܡܝܬܐ. ܐܬܟܬܫܘ ܘܐܬܚܪܒܘ. ܘܟܕ ܒ̈ܬܐ ܕܢܘܪܐ ܕܒܢܝܢ ܗܘܘ ܠܡܓܘܫܐ ܒܐܪܥܗܘܢ ܘܩܛܠܘ ܠܡܓܘ̈ܫܐ ܕܒܝܢܬܗܘܢ. ܘܫܕܪ ܠܘܬܗܘܢ ܩܘܕ ܠܡܪܙܒܢܐ ܚܕ ܥܡ ܚܝܠܐ ܕܢܣܒ ܒܪ̈ܫܝܗܘܢ ܘܢܪܕܐ ܐܢܘܢ ܕܢܣܓܕܘܢ ܠܢܘܪܐ. ܘܐܡܪ ܒܟܠܗ ܘܐܬܕܒܪܘ ܠܗ ܘܠܚܝܠܗ. ܘܩܛܠܘ ܐܢ̈ܫܐ ܠܟܠ ܡܠܟܐ ܐܝܟ ܕܠܗ ܢܫܬܒܩܘܢ. ܘܠܐ ܓܒܪܐ ܢܦܩܘܢ ܐܢܘܢ. ܕܠܐ ܢܫܬܥܒܕܘܢ ܕܡܢܐ ܕܟܠ ܒܗܘܢܐ ܡܬܡܪܚܝܢ. ܐܝܠܝܢ ܗܟܝܠ ܕܢܝܚܝܢ ܠܗ ܟܠܗ ܕܠܐ ܣܓܕ ܕܗܘܐ. ܢܩܒܠܘܢ ܠܐܝܢܐ ܕܒܥܐ ܕܠܐ ܕܝܠܗ. ܐܝܟ ܕܒܥܛܢܐ. ܠܟܘ ܓܝܪ ܒܥܐ ܗܘܐ ܒܥܝܢܐ ܘܒܚܘܫܒܐ ܡܫܬܪܪ ܗܘܐ ܠܗ. ܐܠܐ ܦܣܩ ܢܦܫܗ ܒܡܘܬܐ ܡܢܟܘܢ ܘܓܡܪ ܟܠܗ ܡܕܡ. ܠܡܠܟܝܢ ܕܝܢ ܟܠ ܕܐܬܘܬܗ ܕܠܟܘܢ ܕܐܦ ܡܫܬܡܫܝܢܐ ܕܢܝܚ ܡܢ ܕܗܘ ܦܬܝܐ ܒܟܠܗܘܢ ܡܛܠ ܢܣܬܩܘܢ ܓܒܪ̈ܐ. ܕܓܒܐ ܢܦܠܘܢ ܢܬܡܫܘܢ ܕܟܝܢܐ. ܘܢܦܠܘܢ ܐܘܪܚܐ ܕܕܝܠܗ ܠܟܘܢ.

XXII. ܠܘܬ ܕܝܢ ܐܦ ܩܕ̈ܝܫܝܐ ܒܟܠܗܘܢ ܕܬܚܝܬ ܐܝܕܗ[2] ܡܪܕܘ ܟܠܗܘܢ. ܘܡܪܕܝܢ ܗܘܘ ܕܢܒܠܘܢ ܠܢܨܝܒܝܢ. ܘܢܡܠܟܘܢ ܒܗ ܡܠܟܐ ܡܢ ܕܝܠܗܘܢ. ܘܟܕ ܕܠܐ ܒܪܒܘ ܐܬܦܠܓ ܟܠܗܘܢ. ܘܐܦ

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1) Better ܓܪ̈ܡܝܢܝܐ. The word is very indistinct, and might be read ܓܪ̈ܡܝܢܘܣ. 2) MS. ܐܝ̈ܕܗ.

ܠܗ ܡܕܡ. ܐܠܐ ܡܒܙܚ ܠܗ. ܕܣܦܩܝܢ ܠܟ ܡ̈ܟܣܐ ܕܢܨܝܒܝܢ ܕܢܣܒ ܐܢܬ. ܕܗܐ ܫ̈ܢܝܐ ܣܓܝ̈ܐܬܐ ܠܪ̈ܗܘܡܝܐ ܐܝܕܝܢ[1].

XIX. ܒܠܫ ܕܝܢ ܡܛܠ ܕܠܝܬ ܗܘܐ ܠܗ ܕܗܒܐ ܕܢܬܪܣܐ ܠܚܝ̈ܠܘܬܗ܆ ܐܬܒܣܝ ܒܥܝ̈ܢܝܗܘܢ. ܡܓܘ̈ܫܐ ܕܝܢ ܬܘܒ ܣܢܝܢ ܗܘܘ ܠܗ ܥܠ ܕܡܒܛܠ ܗܘܐ ܢܡܘ̈ܣܝܗܘܢ܆ ܘܪܢܐ ܗܘܐ ܕܢܒܢܐ ܒܟܠܗ ܡܕܝ̈ܢܬܐ ܠܟܢܘܫܬܐ. ܘܟܕ ܚܙܘ ܕܠܐ ܫܠܡ ܒܫܢ̈ܝ ܡܠܟܘܬܗ ܐܚܕܘܗܝ ܘܥܘܪܘ ܥܝ̈ܢܘܗܝ܆ ܘܐܩܝܡܘ ܥܠܝܗܘܢ ܠܩܘܐܕ ܒܪܗ ܕܦܝܪܘܙ ܐܚܘܗܝ܆ ܗܘ ܕܐܬܡܗܪܝܢ[2] ܗܘܐ ܡܢ ܠܟܠܐ܆ ܕܡܬܦܠܦܠ ܗܘܐ ܒܟܠ ܗܘ̈ܢܝܐ. ܕܗܘܐ ܗܘܐ ܕܐܝܟ ܡܪܐ ܠܗܘܢ ܪ̈ܗܘܡܝܐ܆ ܡܛܠ ܕܠܐ ܐܝܬܘܗܝ ܠܗ ܕܗܒܐ. ܦܪ̈ܝܣܝܢ ܐܣܛܪ̈ܐ ܘܩܠܠ ܚܕ ܪܒܐ ܠܐܢܫܘܗ ܕܡܠܟܐ ܐܝܟ ܕܢܦܪܘܥ ܠܗ ܕܗܒܐ. ܘܡܢ ܡܛܠ ܐܣܛܪ̈ܐ ܠܐܣܛܪܐ ܕܗܘܪܒܐ ܡܒܗܬ ܐܝܟ ܘܐܡܠܟ ܒܬܪܗ ܐܢܛܘܟܘܣ. ܘܡܢ ܐܘܪܟܗ ܐܣܛܪ̈ܐ ܕܗܘܪ̈ܫܐ ܠܟܠܗ ܡܪܗ: ܒܠܐ ܡܣܟܢܘܬܐ ܕܗܘܬ ܒܡܠܟܘܬܐ ܕܪ̈ܗܘܡܝܐ. ܡܠܒܫ ܠܗ ܕܒܣܝܡܘܬܐ ܢܦܫ ܘܢܥܒܕ ܕܗܘܐ ܗܘ ܕܒܪܐ. ܐܘ ܠܡܐܡܪ ܠܡܠܟܐ ܕܦܠܓ ܩܕܡ.

XX. ܘܟܠܗ ܕܠܐ ܗܘܐ ܠܗ ܕܩ̈ܠܐ ܕܝܗܒܐ ܘܕܢܫܠܡ [ܢܦܩܠܠ] ܘܢܚܬܐ ܒܟܠܗ ܒܪܢܫܘܬܐ ܕܡܪܕܘܬܗ ܗܘ ܕܢܚܬܐܬ[3] ܡܢ ܐܠܗܐ ܠܗ ܐܬܝܗܒ. ܒܩ̈ܠܐ ܕܓܪܡܐ ܡܪܡܪ ܠܐܪ̈ܢܝܢܘܬܗ ܕܡܠܟܐ ܡܗܝܡܢܐ ܐܢܛܘܟܘܣ. ܗܘ ܕܝܢ ܟܕ ܡܫܬܐܠ ܡܢܗܘܢ ܦܘܩܕܢܬܐ ܘܠܒܫ ܟܠ ܐܝܩܪܘܗܝ ܒܬܪܥܐ: ܘܒܥܕܢܐ ܠܗܪܘܣܛܣ ܢܚܬܐ ܕܡܬܓܘܫܬܐ[4] ܕܡܬܩܪܝܐ ܕܐܪ̈ܕܫܬܡܠܐ[5]: ܕܗܝ ܗܕܐ ܦܠܓܐ ܕܗܘ̈ܝܢ ܢܦ̈ܫܐ ܕܝܗܝ: ܘܟܠܢܫ ܟܕ ܐܢܫ ܕܝܢܐ ܠܡܬܘܠܦ: ܘܐܬܟܫ[6] ܠܐܪ̈ܡܢܝܐ

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[1] MS. ܐܕܝܢ. [2] For ܕܐܬܡܗܪܢ. [3] For ܢܚܬܐܬ.
[4] MS. originally ܕܡܬܓܘܫܬܐ, but corrected by a later hand.
[5] MS. ܕܐܪ̈ܕܫܬܡܠܐ, in the singular, apparently. [6] For ܘܐܬܟܫ.

ܕܡܠܟܘܬܗܘܢ ܠܡܩܒܠܗ[1]. ܟܕ ܐܪܦܘ ܠܗܘܢ ܠܡܓܘ̈ܫܐ ܘܠܡܣ̈ܟܢܐ ܒܠܚܘܕ. ܢܘܣܠܝ ܕܝܢ ܐܝܠܝܢ ܢܦܠܬܗ ܒܐܝܠܝܢ ܕܝܗܒܬ[2] ܡܢ ܣܗܕܐ. ܠܒܝܬ ܐܝܠܘܣ ܕܝܢ ܕܢܦܓܘܥ ܒܡܪܝܐ ܠܐ ܐܫܟܚ. ܡܛܠ ܕܫܘܫܬܐ ܕܝܢ ܕܟܠܝܗ ܕܝܘܒܬܐ ܕܣܗܕܐ. ܐܦ ܟܕ ܚܙ ܐܬܝܐ ܠܡܠܟܘܬܐ ܡܦܪܢܐ ܗܘܬ. ܘܐܠܐ ܠܝ ܚܙܐ ܐܘܪܚܐ ܠܒܝܬ ܗܘܐ ܕܦܠܛܐ ܠܗ. ܗܘ ܕܠܐܝܢ ܐܚܝܕܐ ܕܢܘܦܩܘܢ ܒܗ ܠܐ ܡܬܝܚܝܢ ܗܘܘ ܡܛܠ ܦܠܝܛܘܬܗ. ܡܢ ܒܬܪ ܕܝܢ ܐܦܝܐ ܦܠܝܛܐ ܟܕ ܐܘܦܘ ܬ̈ܫܠܘܗ ܕܢܘܚܝܢ: ܢܟܐ ܗܘܐ ܟܠ ܕܒܝܬ ܐܝܠܘܣ ܡܢ ܐܝܠܝܢ ܕܡܠܟܘܬܗܘܢ. ܘܐܬܒܥܘ ܟܕ ܪܡܒܝܢ. ܘܡܫܬܡܕܘܗ ܕܐܝܟܢ. ܐܬܦܠܠܘ[3] ܬܪ̈ܝܗܘܢ ܒܗܝ ܐܝܟܢ ܕܐܦܠܛܘ ܐܝܟܢ. ܘܐܬܦܫܦܫ[3] ܐܬܝܐ ܕܟܠ ܐܝܠܝܢ ܕܡܠܟܘܬܗܘܢ. ܕܐܝܟ ܗܢܐ ܕܝܢ ܦܫ̈ܝܩܐ ܐܝܬ ܗܘܐ ܒܗ ܬܗܘܡܝܐ ܒܪ̈ܘܡܝܐ ܦܪܘ.

XVIII. ܡܢ ܒܬܪ ܕܝܢ ܕܐܬܚܒܠ ܘܠܐ ܐܫܬܟܚ ܐܝܟ ܕܡܢ ܠܥܠ ܐܡܪܢ. ܒܠܫ ܐܚܘܗܝ ܐܡܠܟܘ ܥܠ ܦܪ̈ܣܝܐ ܚܠܦܘܗܝ. ܗܢܐ ܐܝܬܘܗܝ ܓܒܪܐ ܡܚܒܒܐ ܘܪܢܝܟ ܫܠܝܐ. ܘܡܫܟܚ ܒܗܬ ܓܐ ܕܦܘܪܣܐ ܠܐ ܐܫܟܚ. ܘܐܪܥܗ ܚܪܒܐ[4] ܡܢ ܦܓܪܐ ܕܗܘ̈ܝܐ.. ܠܐ ܓܒܢ ܛܒܐ ܠܚܕܡܬܟ ܕܟܠܐ ܚܘܫܒܐ ܘܢܩܝ̈ܬܐ ܗܘ̈ܝܢ ܠܡܠ̈ܟܐ ܒܫܪܒܐ. ܐܦ ܟܕ ܡܪܒܐ ܕܒܝܬ.. ܦܘܩܦ ܐܦܬܝ ܕܐܦ ܢܣܒܝܢ. ܘܡܢ ܠܗܘܢ ܬܗܘܡܝܐ ܒܥܘܪܢܐ ܕܡܛܠ ܠܐ ܗܘܐ ܠܗ ܐܝܟ ܕܠܐܝܬܘܗܝ. ܦܪܙ ܓܒܢ ܐܬܓܪܐ ܠܗܘܢ ܐܝܟܢ ܕܢܦܪܙ ܠܗ ܕܗܒܐ. ܘܡܛܠ ܕܥܘܦܬܐ ܕܦܪܒܐ ܕܒܝܬ ܐܠܠܘܣ ܘܐܠܦܛܘܣ ܐܝܬܘܗܝ: ܘܡܛܠ ܕܟܗܢ ܗܘܐ ܠܘܬ ܠܒܝܬܐ ܗܘ ܕܐܦܬܪ ܗܘܐ ܡܟܝܢܘܢ ܒܥܘܪܢܐ ܕܡܪܕܘܬܗܘܢ[5]: ܕܠܬܡܢ ܒܗܝ ܦܘܪܣܐ ܦܪܝܟ ܗܘܐ. ܠܐ ܓܒܐ ܕܢܦܪܙ

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[1] MS. ܘܠܡܩܒܠܗ. [2] MS. ܕܐܝܢܝܬ. [3] To both these words ܘ has been added by a later hand. [4] Read ܚܪܒܬ? [5] MS. ܕܡܪܕܘܬܗܘܢ, but corrected by a later hand.

XVI. ܗܠܝܢ ܕܝܢ ܕܒܝܬ ܡܠܟܐ ܘܡܠܟܘܬܗ ܡܢ ܦܫܝܩ ܟܠ ܚܝܠܐ ܣܓܝܐܐ ܕܐܬܐ ܥܠܝܗܘܢ: ܟܕ ܟܠܗܘܢ. ܘܐܦ ܐܬܘ̈ܬܐ ܠܘܬ ܕܒܝܬܗ. ܕܠܐ ܡܬܚܫܒܝܢ ܗܘܘ ܠܡܫܬܡܥܘ ܢܚܘܫܒܐ. ܘܐܙܠܘ ܟܠܗܘܢ. ܕܢܦܩܘܢ ܠܗܘܢ ܡܢ ܡܕܝܢܬܐ. ܘܐܚܝܕ ܕܡܬܚܫܒܝܢ ܢܐܙܟܘܢ ܩܪܒܐ[1]. ܗܕܐ ܡܬܚܙܝܐ ܐܝܟ ܐܝܬ ܠܒܝܬ ܡܠܟܐ. ܘܐܬܢܒܝܘ ܕܢܦܩܘܢ ܠܗܘܢ ܡܢ ܐܬܘܬܐ: ܘܢܦܩܘܢ ܢܗܘܐ ܠܡܕܝܢܬܐ. ܘܦܪܥ ܠܐܢܫ ܡܢ ܕܟܠܗܘܢ ܕܡܠܟܘ ܗܘܐ ܡܬܚܘܝܢܐ ܥܡܗ ܢܦܩܬܐ ܕܟ̈ܘܝܢ. ܕܢܦܩ ܠܗܘܢ ܒܗ ܡܠܟܘܬܐ ܕܐܘܪܗܘܢ. ܐܘܪ̈ܚܬܐ ܕܝܢ ܩܕܡ ܠܡܘܠܟܗ ܘܐܝܢܐ ܠܙܒܢܐ ܕܡܕܝܢܬܐ. ܘܗܘܐ ܦܘܪܐ ܒܡܠܟܘܬܐ ܕܩܪܒܐ: ܘܠܐ ܦܓܥܘܗܝ ܠܡܠܟܐ[2].

XVII. ܘܡܢ ܗܕܐ ܡܦܩܬܗ ܕܒܝܬ ܡܠܟܐ. ܐܡܠܟ[3] ܕܢܙܟܘܢ[4] ܒܩܪܒܐ ܠܟܘܫܢܝܐ. ܘܠܐ ܐܫܟܚ ܒܚܝܠܐ ܗܕܐ. ܡܛܠ ܕܚܝܠܐ ܟܠܗܘܢ ܢܦܫܝܢ ܒܣܘܪ̈ܝܐܬ[5]. ܘܣܓܝ ܫܘܪ̈ܝܘܗ[6] ܕܚܝܠܐ ܕܠܡܠܟܘܬܗܘܢ. ܘܐܬܪ̈ܝܐ ܐܠܨܪ ܒܟܠܗܘܢ ܠܡܕܝܢܬܗ. ܘܗܝܕܝܢ ܒܠܐ ܡܬܚܫܒܝܢ ܗܘܘ ܠܡܫܬܡܥܘ ܣܘܦܗ. ܕܟܕ ܠܐܠܨܝܢ ܕܐܦܩܘܢ ܠܡܠܟܗܘܢ: ܘܐܬܘܩܪ ܠܡܫܝܚܐ ܗܘ ܕܐܦܪܩ ܡܢ ܟܠܐ ܕܟܠܗܘܢ ܕܡܪܝܐ ܗܘܐ. ܘܐܦ ܐܫܬܝ ܒܟܠܡܕܡ. ܢܦܫܢ ܕܝܢ ܙܕܩ ܒܐܬܪܗܘܢ ܘܠܐ ܐܕܢܝ ܐܝܟ. ܘܦܩܕ ܠܗ .....[7] ܢܬ̈ܝܒ ܢܦܫܐ ܘܢܗܪ ܗܘܐ ܠܗܘܢ. ܗܘܝܢ ܕܝܢ ܡܛܠ ܕܐܬܟܠܝܢ[8] ܗܘܘ ܟܠܐ ܡܬܡܪܕܘܬܗ ܕܢܦܫܐ. ܦܪܘ ܠܚܝܠܐ

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[1] So the MS. Read ܢܐܙܟܘܢ ܒܩܪܒܐ ܠܟܘܫܢܝܐ (as at the beginning of ch. xvii and ch. l).

[2] MS. ܠܡܠܟܘ.

[3] This seems to be the reading of the MS., for ܐܡܠܟܘ.

[4] For ܕܢܐܙܟܘܢ.

[5] Read ܒܣܘܪ̈ܝܐܬ?

[6] For ܫܘܪ̈ܝܘܗ, and so ܫܘܪ̈ܝܗܘܢ, etc.

[7] One word is illegible here in the MS.

[8] Read ܕܐܬܒܟܠܝܢ? as proposed by Martin.

ܘܐܦ ܡܠܟܘܬܐ ܠܡܫܩܠܗ ܐܦ ܢܫܩܠܘܢܝܗ. ܘܟܕ ܐܬܐ ܗܘ̇ ܗܢܐ ܠܐܝܣܘܪ̈ܝܐ ܠܐܘܢܛܝܣ[1] ܒܝܘܡܐ ܡܢ ܠܘܬܗ. ܘܫܕܪ ܠܗ ܥܠ ܦܘܩܕܢܐ ܕܢܩܒܠܐ ܕܐܬܝܗܒܬ ܠܗ. ܠܘܬܗ ܕܝܢ ܟܕ ܐܬܐ ܕܠܐ ܦܣܩ ܡܢܗ ܡܪܕ: ܢܣܒ ܐܦ ܗܘ̇ ܕܗܒܐ ܣܓܝܐܐ ܕܐܝܬ ܒܐܝ̈ܕܘܗܝ[2]. ܕܡܠܟܘܬܗ ܬܪ̈ܝܢ ܗܘܐ ܐܝܟ ܢܫܩܠܘܢܝܗ. ܘܐܦܝܣܗ ܠܠܐܘܢܛܝܣ ܕܢܬܠܐ ܠܗ ܘܢܦܩܕ[3] ܒܫܡܗ. ܟܕ ܡܛܝܐ ܗܘܐ ܠܗ ܐܦ ܗܘ ܦܐܠܬܐ ܕܪ̈ܗܘܡܝܐ ܕܠܘܬ ܐܝܠܘܣ. ܘܟܕ ܗܘܐ ܐܬܬܦܝܣ. ܐܦܝܣ ܠܘܬܗ ܕܢܗܘܐ ܡܠܟܐ ܒܟܠܗ. ܒܐܝܕܘܗܝ ܕܝܢ ܠܐ ܡܫܬܡܥ ܗܘܐ ܕܢܡܠܟ. ܘܐܦܠܐ ܕܢܡܠܟ ܗܘ̇ ܥܠܝܗܘܢ. ܡܛܠ ܕܐܦ ܠܗ ܦܠܓܝܢ ܗܘܘ ܪ̈ܗܘܡܝܐ ܡܛܠ ܬܘܗܡܬܗ. ܘܡܛܠ ܙܢܝܘܬܗ ܒܥܝܢܐ.

XV. ܐܣܟܪܘ ܕܝܢ ܠܐܝܠܘܣ ܒܐܝܣܘܪܝܐ ܒܥܩܬܐ: ܟܕ ܠܘܬܗ ܗܘ̇ ܐܠܗܘܢ ܡܕܒܪܢܐ ܕܪ̈ܘܡܝܐ: ܐܝܟ ܕܐܡܪܝܢ ܣܗ̈ܕܐ. ܐܦ ܕܢܛܠܒܘܢܝ ܠܐܝܣܘܪ̈ܝܐ ܡܬܢܨܒ ܗܘܐ ܐܢ ܗܘ̇ ܕܢܦܩܘܢ ܠܐܝܠܘܣ. ܢܦܩ ܗܘܐ ܠܗܘܢ ܕܝܢ ܙܒܢܐ ܚܕ ܢܦܫܐ ܘܐܬܦܢܝ: ܕܡܛܠܗ ܒܦܦܝܪ[4]. ܗܘ̇ ܕܒܥܠܕܒܒܝܗܘܢ ܘܒܩ̈ܠܬܗܘܢ ܒܟܠܒܐ ܘܐܗܦܟ ܠܒܣܬܪܗ ܥܡ ܐܚܘܗ[5]. ܡܛܠ ܕܬܦܠܛܘܢ ܠܗܘܢ ܡܠܟܘܬܐ: ܦܪܙ[6] ܐܬܚܪܐ ܠܩܛܠ ܒܣܘܪܣܝܐ. ܥܡ ܕܗܒܐ ܣܓܝܐܐ ܕܢܣܒܘܢ ܠܗܘܢ ܡܢܦܩܐ ܕܐܣܝܪܘܬܐ. ܐܘ[7] ܐܢ ܗܘ̇ ܕܡܬܟܒܫܐ ܠܗܘܢ ܚܝܠܐ ܠܟܘܪ̈ܣܝܐ ܢܦܪܙܘܢ ܠܗܘܢ. ܐܝܟ ܕܝܢ ܟܕ ܦܫܛ ܟܠ ܐܝܠܝܢ ܕܒܥܬ̈ ܒܐܝܣܘܪܝܐ. ܠܚܕ ܡܢ ܐܣܛܪܛܝܠܛܝܣ ܕܫܡܗ ܝܘܚܢܢ ܦܪܙ ܠܩܛܠܗܘܢ ܥܡ ܚܝܠܐ ܣܓܝܐܐ.

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1) MS. ܠܐܘܢܛܘ. 2) MS. ܐܝܕܘܗܝ (*sic*). 3) MS. ܘܢܦܩܪ.

4) For ܦܦܝܪܝܘܣ, as ܐܘܣܒ for ܐܘܣܒܝܣ. 5) MS. ܐܐܚܘܗ.

6) A later hand has added ܘ, rightly enough as to the sense.

7) The first alternative seems to have been omitted in the MS.

ܒܗ: ܘܐܬܬܣܝܡ ܒܗ ܡܢ ܐܠܗܐ ܕܗܘܐ ܣܓܝܐܐ ܕܠܐ ܢܦܩܘܢ.
ܐܬܐ ܠܡܕܝܥ ܡܠܟܘܬܐ· ܐܝܟ ܕܢܘܕܥܘܢܝ ܠܐܚܝܗܘܢ ܕܐܦܥܠܘ
ܘܚܝܠܗ. ܐܝܟܢ ܕܝܢ ܡܛܠ ܕܢܨܚ ܗܘܐ ܠܗ ܕܢܚܒܠ ܗܘ
ܘܠܡܠܟܘܬܐ ܡܥܪ̈ܒܝܐ. ܩܕܡ ܠܚܕ ܡܢ ܦ̈ܠܚܐ ܕܢܛܠܡܘܢ.
ܘܟܕ ܢܩܦܥܐ ܣܓܝܐܐ ܡܢܐ ܗܘܐ ܗܿܘ ܕܐܬܩܒܠ ܠܗ ܒܟܘܢܝܐ[1]
ܠܗܘܢܝܗܘ ܒܕܗܒܐ ܘܠܐ ܐܦܩܗ. ܓܪܝܣ[2] ܒܗ ܒܐܠܗܐ ܒܝܪܗ
ܦܠܛܝܢ. ܘܦܝܣ ܗܝܕܝܢ ܘܐܬܪܥܝܘ ܠܡܦܝܣܘܗܝ. ܘܡܝܬܪܘ
ܚܕ ܡܢ ܦ̈ܠܚܐ ܕܢܦܩܘܢ[3] ܠܐܠܗܐ· ܡܒܝܢܝܗܘܢ ܒܟܢܫܐ
ܒܪܫܗ. ܘܢܦܠ ܣܓܝܐ ܡܢ ܐܝܕܗ. ܘܡܫܬܘܬ ܠܐܪܥܗ ܕܐܠܗܐ.
ܐܝܟܢ ܐܝܟ ܦܡ ܕܠܐ ܢܥܒܪܘܢ ܬܚܘܡܗ ܕܟܠܗ ܐܠܗܐ. ܒܪ ܡܥܠܬܗ
ܩܕܡ ܟܠ ܦܠܚܐ ܗܿܘ ܕܬܦܥܠ ܡܪܩܥܬܗ ܕܠܐ ܦܘܠܐ[4]. ܗܘ ܕܝܢ
ܗܕܐ ܢܥܪ ܒܓܒܪܘܬܗ ܠܐܠܗܐ ܕܢܦܩ ܕܐܝܟܢ ܦܩܕܗ. ܘܩܡ ܢܦܩ
ܡܢ ܬܡܢ. ܘܢܦܠ ܠܐܬܪܗܘܢ. ܟܕ ܗܘܐ ܒܪܝܟܘܬܗ. ܕܐܦܥܠ
ܕܢܗܘܐ ܠܗ ܐܬܪܐ ܢܦܩܬ ܠܡܘܬܒܘܬܐ.

XIV. ܐܝܟܢ ܕܝܢ ܡܛܠ ܕܕܚܠ ܗܘܐ ܡܢ ܐܠܗܐ: ܟܠ ܕܢܨܚ
ܗܘܐ ܒܩܪܒܬܗ. ܦܪܙ ܠܗܬܗ ܐܢ̈ܫܐ ܬܪ̈ܝܢܐ ܠܐܬܚܝܠܐ. ܘܦܩܕ
ܠܗ ܕܢܦܩܘܢ ܠܗܘܢ ܐܝܟ ܕܢܦܩܘܢ ܠܗ ܪܘܚܐ· ܕܠܗ ܠܗܘܢ ܡܢ
ܠܗܘܢ ܐܫܬܥܕܪ ܢܒܠܐ ܗܘܘ. ܗܘ ܕܝܢ ܠܐ[5] ܠܡܦܠܚܘܬܗ ܙܒܢ ܗܘܐ.
ܘܠܬܚܘܡܗ ܦܣܩܐ ܕܐܠܗܐ ܕܢܥܒܪ ܠܐ ܐܡܪ. ܒܦܝܣܐ ܠܟܠܗܘܢ
ܘܠܐ ܓܒܪܐ ܕܢܥܒܕ ܠܡܩܕܫܘܬܗ ܘܢܐܦܠܐ ܠܟܘܬܗ. ܠܡܕܝܢܬܐ ܕܝܢ ܦܪܙ
ܠܟܠܗܘܢ ܐܝܟܢ ܐܦܛܪܓܠܛܐ ܐܢܫܐ ܕܦܩܕܗ ܗܘܐ ܠܐܬܚܡܐ· ܠܗܘ
ܚܝܠܐ ܕܐܬܚܝܠ ܐܬܪܗܘܢ. ܘܦܩܕܗ ܕܦܬܓܡܐ ܢܦܩܘܢܗܘܢ ܠܡܠܬܗ.

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[1] See the same form in ch. lix. [2] MS. ܒܓܪܝ. [3] MS. originally ܕܢܦܩܘܢ, but corrected. [4] MS. ܦܘܠܐ. [5] This appears to be the reading of the MS., though ܕܝܢ is not quite certain.

ܠܗ ܚܝܠܐ ܘܐܙܠ ܠܘܩܒܠܗܘܢ. ܘܩܛܠܘܗ ܕܢܚܫܐ ܗܘ ܕܐܡܪܢ: ܕܢܦܠܬ ܦܚܬܐ ܕܡܬܬܪܨܐ ܐܝܟ ܐܬܟܠܐ ܕܨܝܕܐ. ܘܟܕ ܥܒܪ ܠܥܠܝܗܘܢ ܘܚܒܝܠܗ ܘܠܐ ܐܫܟܚܗ. ܠܗܢ ܒܥܒܪܐ ܐܫܬܟܠܠܬ ܒܗ. ܟܕ ܚܙܐ ܗܘܐ ܦܪܘܙ ܘܐܫܬܘܕܥ ܡܫܬܪ̈ܝܢܬܐ ܒܫܬܪܐ. ܐܬܒܪܟ[1] ܟܠܗ ܚܝܠܗ. ܘܗܘ ܐܬܕܒܒ ܘܠܐ ܐܫܬܟܚ. ܘܡܢܐ ܠܡܘܗܒܬܐ ܠܐ ܐܬܒܪܝ ܡܢܐ ܗܘܐ ܡܕܡ. ܠܐ ܐܦ ܠܚܕ ܦ̈ܓܪܐ ܕܡ̈ܝܬܐ ܐܫܬܟܚ܂ ܘܠܐ ܐܦ ܒܡܠܬܐ ܚܪܐ ܢܦܫܗ܂ ܘܠܐ ܐܦ ܒܟܒܪܐ[2] ܕܐܪܥܐ ܒܟܝܢ ܘܐܬܢܓܠ ܡܢ ܒܢܝܐ܂ ܘܠܐ ܐܦ ܒܟܬܒܐ ܛܒܐ ܘܐܬܐܒܠ[3] ܡܢ ܚ̈ܝܐ.

XII. ܒܫ̈ܢܝܗܘܢ ܕܝܢ ܕܝܠܗ ܕܦܪܘܙ܂ ܐܦ ܡܠܟܘܬܐ ܕܪ̈ܗܘܡܝܐ ܐܫܬܚܠܦܬ. ܙܢܘܢ[4] ܓܝܪ ܐܝܬ ܗܘܐ ܠܗܘܢ ܠܒ̈ܢܝ ܦܠܛܝܢ ܠܗܘܢ ܐܝܟ ܡܠܟܐ ܡܛܠ ܕܗܝܡܢܘܬܗ ܐܣܘܪܐ ܐܝܬܘܗܝ ܗܘܐ. ܘܡܪܕܘ ܥܠܘܗܝ ܒܣܠܝܣܩܘܣ[5]. ܘܐܡܠܟܘ ܚܠܦܘܗܝ. ܘܐܬܥܩܪ ܐܬܕܚܝ ܐܝܟ ܘܢܦܩ ܡܢ ܡܠܟܘܬܗ. ܘܡܛܠ ܕܢܦܩ ܠܦܢܝܬܐ ܕܦܪ̈ܚܝܐ ܕܝܠܗ. [ܥܣ]ܢܐ ܚܕ ܡܢܝܐ ܐܬܐ ܠܗ ܒܐܬܪܗ. ܐܝܟ ܕܐܦ ܗܘ ܕܢܦܝܣ ܠܗ [ܕܢܒܥ] ܡܕܡ. ܢܗܘܐ ܠܗ ܠܥܘܠ ܦܘܪܩܢܐ. ܐܝܬ ܗܘܐ ܠܗ ܕܝܢ ܒ[ܐܪܐ]ܒܗܘܪܐ܂ ܐܣܛܪܛܠܛܘܣ ܕܐܢܛܘܠܝܐ. ܕܫܡܗ ܐܝܠܘܣ. ܕܐܝܬܘܗܝ [ܗܘܐ] ܗܘ ܐܣܘܪܐ. ܠܟܠܗܘܢ ܓܝܪ ܒܢ̈ܝ ܠܫܢܗ ܢܗܒ ܕܓܪ̈ܝܐ[6] ܕܐܣܝܪܐ [ܘܕܡ]ܠܟܘܬܐ. ܕܡܫܬܠܡܢܘܬܗ[7] ܕܗܘܐ ܠܘܬ ܐܣܛܪܛܝܐ ܡܢ ܪ̈ܗܘܡܝܐ.

XIII. ܟܕ ܕܝܢ ܐܬܬܩܢ[8] ܢܩܫܐ ܒܟܠ ܡܕܡ ܕܡܬܒܥܐ ܗܘܐ

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[1] A later hand has added ܘ (ܘܟ). [2] We should probably read ܒܚܒܪܐ, as Martin suggests. [3] MS. ܘܐܬܐܒܠܘ, the ܘ being a later addition. [4] Instead of the more correct ܙܐܢܘܢ. [5] Read ܒܣܝܠܝܣܩܘܣ. [6] MS. ܕܐܓܪ̈ܝܐ. [7] MS. ܕܡܫܬܠܘܬܗ (*sic*). Read ܘܡܫܬܠܡܘܬܗ? [8] This seems to be the reading of the MS., which has ܬܩܢ, with *two* illegible letters preceding.

ܒܝܬ ܗ̈ܘܢܝܐ܆ ܒܥܠܬ ܡܪ̈ܕܘܬܐ ܘܩܪ̈ܒܐ܆ ܒܝܘ̈ܡܝܢ ܐܝܘܪܝܣ
ܘܐܪܡܝܣ[1] ܡܠ̈ܟܐ ܒܢ̈ܘܗܝ ܕܐܪܣܘܩܘܣ ܪܒܐ܂ ܘܐܬܦܠܓܬ ܗܘܬ
ܒܐܬܪ̈ܗܘܢ ܟܠܗ ܣܘܪܝܐ܆ ܟܕ ܒܢܟܠܘܬܐ ܕܪ̈ܘܡܝܐ ܗܘܦܟܐ܆
ܘܒܦܘܠܓܐ ܕܐܝܟ ܡܫܬܠܛܝܢ.

X. ܟܕ ܒܥܘܕܪܢܐ ܕܕܗܒܐ ܕܦܠܛ ܗܘܐ ܡܢ ܗ̈ܘܢܝܐ܂ ܡܛܠ 5
ܐܝܟ ܕܒܪ ܠܗ̈ܘܢܝܐ܆ ܘܕܩ̈ܒܥܬܐ ܗܦ̈ܝܢܬܐ ܡܢ ܐܬܪܗܘܢ ܡܛܠ
ܘܐܦܫ ܥܠ ܡܠܟܘܬܗ܂ ܠܫܢܬܐ ܕܝܢ ܐܬܦܝܣ ܡܢܗܘܢ܂ ܘܟܕ
ܡܛܠ ܐܝܟܢ ܡܠܟܐ ܕܗ̈ܘܢܝܐ ܦܪܙ ܕܢܗܘܐ ܡܢ ܕܝܠܗ ܘܦܪܥܗ
ܘܦܠܚܘ ܠܗܘܢ܂ ܘܐܦܣܩ ܠܗܘܢ ܦܪܘܢ ܫܢܝܐ ܠܗ̈ܘܢܝܐ ܕܠܐ
ܬܘܒ ܢܥܒܪ ܠܥܠܡܗܘܢ ܠܡܣܒܐ ܕܐܬܪܗܘܢ ܠܦܪܣܐ܂ ܘܗܦܟ ܘܢܦܠ[2] 10
ܚܝܠܗ ܒܝܡܬܐ ܕܢܣܝܢܐ܂ ܘܐܙܠ ܠܡܣܪܩܗ܂ ܘܐܟܠܗ ܐܬܡܣܪ[3]
ܒܐܝܕܝ ܒܥܠܕܒ̈ܒܘܗܝ܂ ܘܟܠܗ ܚܝܠܗ ܐܬܒܕܪ ܘܐܬܚܪܒ ܘܗܘܐ
ܐܬܬܝ ܒܗ ܚܕ܂ ܘܐܬܩܘܪܝ ܒܡܨܘܕܬܗ܂ ܕܒܛܠ ܚܠܦ
ܦܘܪܣܢܐ ܕܚ̈ܝܠܘܗܝ ܠܬܝܒܝܢ ܒܗܘܢ ܡܢ ܚ̈ܕܢܝܢ[4] ܐܣ̈ܐ܂ ܘܦܪܫ
ܐܬܪܐ ܕܐܘܪܝܗ ܘܠܡܫܝܚܐ ܒܝܢ ܟܗܢܝ ܠܚ̈ܢܦܐ܂ ܘܟܠܗ ܚܝܠ 15
ܐܦ ܕܡܠܟܐ ܕܦܪ̈ܣܘܗܝ܂ ܘܢܦܠܘ ܗܘܐ ܒܦܪܙܐ ܡܬܚ̈ܠܦܐ܂ ܘܟܠܗ
ܗܠܝܢ ܕܝܢ ܒܫܢܬܐ ܚ̈ܕܢܝܢ ܐܬܝܠܕ ܗܘܐ ܠܘܬܗܘܢ [ܡܠܟ]ܘܬܐ
ܘܡܠܟܘܬܐ ܗܘܬ ܒܗ ܟܕ ܡܫܦܪ ܠܗܘܢ܂ ܘܐܘܟܠ ܒܡܠܟܘܢ ܡܠܟܐ
ܕܐܬܐܣ ܐܟ̈ܬܝܢ܂ ܕܠܐ ܬܘܒ ܢܥܒܪ.

XI. ܘܟܕ ܩܒܠ ܠܡܠܟܘܬܗ܂ ܐܪܡܝ ܒܗܘܦ ܢܝܫܐ ܥܠ ܟܠܗ 20
ܐܬܪܗ܂ ܘܦܪܫ ܒܫܢܐ ܚ̈ܕܢܝܢ ܐܘܪܐ ܘܦܪܗܘ ܠܟܪܗ܂ ܘܬܘܒ ܒܥܒܕ

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1) The last letters of this name are illegible in the MS. 2) This seems to be the reading of the MS. rather than ܘܢܠ. 3) MS. ܐܬܡܣܪܘ. 4) The MS. may perhaps have ܚ̈ܕܢܝܢ, or ܚ̈ܕܢܝܢ, but it is doubtful.

ܩ̈ܢܝܢ. ܘܐܬܒܙܚܘ ܢܨܚܢܘܗܝ ܠܡܪ̈ܝܢܘ. ܡܛܠ ܗܟܝܠ ܗܠܝܢ ܒܙܒܢܘ ܕܐܝܢܘܢ ܡܠܟ̈ܐ ܕܪ̈ܗܘܡܝܐ. ܘܦܘܪ̈ܣܝܐ ܕܢܨܚܘܢ ܡܕܝܢܬܐ ܠܐ ܙܟܘ. ܘܗܕܐ ܙܟܘܬܐ ܐܚܪ̈ܢܝܬ ܗ̈ܘܝܬܐ.

VIII. ܠܘܬ ܕܝܢ ܡܢܝܢܐ ܐܝܬ ܗܘܐ ܥܡܗ ܦܘ̈ܪܣܝܐ ܠܪ̈ܗܘܡܝܐ ܕܐܦ ܗܢܘܢ ܕܢܫܬܒܩܘܢ ܥܠ ܚܕ̈ܐ ܐܬܬܒ ܕܢܗܘܐ ܠܗܘܢ ܡܢܬܐ ܥܡܗ ܚܕ ܡܢ ܒܥܠܕ̈ܒܒܐ ܕܢܚܪܘܢ ܬ̈ܪܝܢ. ܟܕ ܢܗܘܘܢ ܠܟܠ ܡܐܐ ܐܢܫ̈ܐ ܚܝ̈ܠܬܢܐ ܟܕ ܐܝܢܘܢ ܘܙܝܢܗܘܢ. ܐܘ ܠܬܠܬܡ̈ܐܐ ܐܣܬܪ̈ܝܢ ܢܬܠܘܢ ܥܠ ܓܒܪ. ܗܢܘ ܕܝܢ ܐܝܟ ܡܕܡ ܕܙܕܩܐ ܓܒܪܐ ܕܡܫܬܒܩܘ. ܪ̈ܗܘܡܝܐ ܗܟܝܠ ܒܥܘܕܪܢܐ ܕܐܠܗܐ ܡܢܐ ܥܠ ܟܠ ܒܥܘܕܪܢܐ ܕܡܢ ܦ̈ܪܣܝܐ ܠܐ ܐܫܬܒܩܘ[1]. ܡܠܟ̈ܐ ܓܝܪ ܡܫ̈ܝܚܝܐ ܕܩܡܘ[1] ܒܡܠܟܘܬܐ ܡܢ ܗܘ ܙܒܢܐ. ܘܡܛܠ ܠܗܘܐ. ܘܒܥܘܕܪܢܐ ܕܡܢ ܫܡܝܐ ܫܘܠܛܢܗܘܢ ܠܐܢܫܠ. ܡܠܟ̈ܐ ܕܝܢ ܕܦܪ̈ܣܝܐ ܡܦܪܢܝܢ ܗܘܘ ܐܢܫ̈ܝܐ ܘܦܠܚܝܢ ܕܗܒܐ ܡܛܠ ܗܢܝܡܘܬܗܘܢ. ܘܠܐ ܗܘܐ ܒܢܡܘܣ ܡܐܬܐ ܦܠܚܝܢ ܗܘܘ. ܐܝܟ ܡܐ ܕܦܩܕܝܢ ܗܘܘ ܗܢ̈ܝܐ.

IX. ܒܫ̈ܢܬܐ ܓܝܪ ܕܝܠܢ. ܦܝܪܘܙ ܡܠܟܐ ܕܦܪ̈ܣܝܐ ܡܛܠ ܩܪ̈ܒܐ ܕܗܘܘ ܠܗ ܥܡ ܟܝ̈ܘܢܝܐ[2] ܕܐܝܬܝܗܘܢ ܗܘ̈ܢܝܐ: [ܐܩ̈ܢܝܬܐ][3] ܗܢ̈ܝܢܬܐ ܫܐܠ ܕܗܒܐ ܡܢ ܪ̈ܗܘܡܝܐ: ܘܠܐ ܗܘܐ ܒܥܒܕܬܐ ܕܡܢܬܐ ܐܠܐ ܟܕ ܦܩܕ ܗܘܐ ܠܗܘܢ.. ܐܝܟ ܕܫܠܝܛܗܘܢ ܥܒܕ ܗܘܐ ܠܗܘܢ ܠܡܫܬܥܒܕܘܗܝ. ܕܠܐ ܟܕ ܢܥܒܕܘܢ ܠܐܪܥܐ ܕܝܠܗܘܢ. ܥܒܪܐ ܗܘܬ ܕܝܢ ܠܡܠܟܘܬܐ ܠܡܫܬܥܒܕܘ. ܚܪܒܐ ܘܫܟܝܢܐ ܕܒܥܪܘ[4] ܗܘ̈ܢܝܐ

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1) ܘ is in both these cases a later addition. 2) We should probably read ܟܘ̈ܫܢܝܐ or ܟܘ̈ܕܢܝܐ. See Noeldeke, *Geschichte der Perser und Araber zur Zeit der Sasaniden*, p. 17, note 5; 99, note 1; 115, note 2. 3) Martin gives ܐܩ̈ܢܝܢ, which cannot be right. The word is no longer to be seen in the MS. 4) Here too ܘ is a later addition.

ܢܟ̈ܠܬܐ ܐܬܝ̈ܢ: ܪܒܐ ܐܢܐ ܘܐܘ̇ܕܝܢ[1] ܐܝܟ ܕܒܣܘܣܬܐ ܕܡܠܟ ܐܢܐ ܡ̈ܢ ܢܟ̈ܠܬܐ. ܐܦ ܡܣܬܒܪܐ ܕܟܠ ܙܘ̈ܥܐ ܕܒܟܢ ܐܚܕܘܗܝ[2] ܡܦܠܦܠ ܐܢܐ. ܘܗܝܕܝܢ ܒܬܪ ܡܟܝܠ ܐܦܘܕܝܢ: ܐܦ ܕܗ̇ܢܝܢ ܢܟ̈ܠܬܐ ܡܢ ܐܡܬܝ ܐܬܚܝܠ. ܐܦ ܙܗܝܪ ܡܛܠ ܕܢܬܗܘܘܢ ܐܬܬܟܪܝ: ܢܟܠܝܢ ܡܢܚܐ ܗܢܐ. ܐܠܐ ܡܛܠ ܗܘܟ̈ܪܢܐ ܙܟ̈ܝܐ ܦܫܠ ܢܟܠܬܐ. ܗܠܝܢ ܕܠܗܘܢ ܪܒܐ ܐܢܐ ܕܐܦܬܐ ܠܟ. ܐܝܟ ܦܠܓ ܕܢܗܘܪܐ ܬܗܘܐ[3] ܡܣܣ ܐܝܬ ܒܗ ܒܡܪܢܐ ܗܢܐ. ܕܠܐ ܬܬܪܥܐ ܟܘܠ ܐܢܫܐ ܣܟܠܐ ܠܡܐܡܪ ܠܐܚܝܢ ܦܟܠܗܐ ܦܠܚܐ ܡܘܡܝܐ ܐܢܗܘܢ. ܠܘ ܙܗܝܪ ܗܘ ܐܠܗܘܢ ܦܘܪܢܗ ܕܡܪܐ. ܐܠܐ ܡܢ ܐܚܪܐ ܣܝܡܐ ܐܝܬ ܠܗ ܕܡܬܬܪ̈ܙܢ[4] ܐܝܟ ܡܐ ܕܡܫܡܫ ܐܝܬ ܠܡܣܬܦܩܘ ܡܢ ܦܠܚܝ ܕܦܬܟ ܐܢܐ ܠܟ ܀

VII. ܕܗܘܝ̈ܢܐ ܒܫܢܬ ܬ̈ܡܢܡܐܐ ܘܬܫܥ: ܠܝܘܚܢܢ[5] ܡܕܝܢܬܐ ܒܝܘ[6]. ܘܗܕܐ ܒܗ ܒܥܘܠܝܬܗܘܢ ܩܡܝܢ ܘܡܫܠܡ ܩܠܝܠ. ܡܢ ܒܬܪ ܡܟܠܗ ܕܢܘܠܝܢܘܣ ܕܒܩܪܣ. ܗܘ ܕܗܘ̇ܐ ܒܥܢܝܢ ܩ̈ܛܡܐ ܘܩ̈ܒܟܝܢ ܘܐܪ̈ܒܐ. ܢܘܒܝܢܝܢܘܣ ܗܘ ܕܐܡܠܟ ܒܬܪܗ ܥܠ ܕ̈ܗܘܡܝܐ: ܠܦ̇ܝܢܐ ܢܬܪ ܡܢ ܒܠܡܕܝܢ ܢܨܪ. ܘܥܠ ܐܩ̈ܝܢ ܗܕܐ: ܢܗ̇ܒ ܠܒܘܪܣܝܐ ܕܢܫܠܛܗܘܢ ܥܠ ܢܘܚܝܢ ܐܚܪܐ ܕܡܛܐ ܘܡܫܡܝܢ

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[1] Read ܕܐܘ̇ܕܝܢ? [2] MS. ܕܒܟܪ̈ܝܢ ܐܚܕ̈ܘܗܝ. [3] MS. ܢܗܘܐ. [4] MS. apparently ܕܡܬܪܙ̈ܢܝܢ. [5] The ordinary way of spelling this name is ܝܘܚܢܢ. [6] ܒܝܘ seems to be actually the reading of the MS.; but I should prefer Martin's suggestion of ܒܐܘ (which is really the reading of the MS. in ch. xlviii, ܒܐܗ̇,) or else Nöldeke's of ܒܢܘ.

ܬܫܥܝܬܐ.. ܦܩܕܬ ܗ̇ܝ ܕܗ̣ܘ ܡܟܝܠ ܒܐܝܕܝܗܘܢ. ܘܟܕ ܢܗܘܘܢ ܚ̈ܙܝܢ ܕܒܫ̈ܢܐ
ܩܕܡܝܬܐ ܐܬܝܬ ܡܪܕܘܬܐ ܒܗܕܐ ܕܚܛܗܐ ܠܐ ܟܒܪ¹ ܥܠ ܐܝܠܝܢ
ܕܐܬܡܟܣܘ ܩܕܡܝܗܘܢ. ܡܛܠ ܗܘܐ ܚ̈ܙܝܢ ܡܪܕܘܬܐ ܘܟܕ ܢܚܙܘܢ ܘܢܕܪܐ²
ܒܡܪܕܘܬܐ ܕܚ̈ܛܗܐ ܐܢܫܐ. ܐܝܟ ܕܐܦ ܢܒܝܐ ܡܢܚܡ ܠܗ ܒܗ
5 ܒܗܕܐ ܘܐܡܪ. ܒܝܕ ܡܬܢܒܝܐ ܗܘܐ ܥܠ ܢܝܢܘܐ ܕܒܒܠ. ܐܝܟ ܕܡܢ
ܩܕܡܘܗܝ ܕܡܪܝܐ. ܡܛܠ ܕܥܠ ܚܛܗܝ ܕܫܡܥܘ ܢܬܬܘܒ.. ܘܐܬܦܠܚܬ
ܐܝܟ ܒܐܝܕܝܟ. ܘܠܐ ܟܒܪ ܕܟܠܗܘܢ ܚ̈ܛܗܐ. ܐܦ ܠܝ ܗܘܐ ܠܠܐ
ܗܢܐ ܐܦܠܘ³ ܒܥܝܢܝܗܘܢ ܕܠܐ ܚ̈ܛܗܐ. ܐܝܟ ܕܡܟܝܢ. ܐܦ ܚܙܝܢ
ܠܗ ܠܡܫܬܥܝܘ ܠܐ ܐܬܦܠܚܬ ܢܘܗܪܐ ܕܡܫܘܬܗܘܢ. ܘܟܠܐ ܡܕܝܢܬܐ
10 ܠܐ ܐܦܣܩܘ ܠܡܫܬܥܠܝܘ. ܡܛܠ ܕܐܦܠܐ ܡܫܟܚܐ ܗܘܬ ܕܢܫܬܥܐܠܐ
ܩܘܕܝܐ ܕܡܫܟܚܐ ܗ̇ܘ ܕܐܬܥܘܕܝ ܠܐܚܪ̈ܢܐ ܦܠܓܐ ܡܗܘܡܢܐ: ܒ
ܐܡܪ. ܕܒܫܘܚ ܢܗܘܐ ܒܪܝܟ: ܘܟܠܒܪܢܫܐ ܠܐ ܢܫܬܥܠܝ ܒܗ ܠܠܠܝܐ⁴.
ܐܠܐ ܒܝܕ ܡܘܬ̈ܒܐ ܐܝܠܝܢ ܕܐܬܒܙܙܘ ܘܐܫܬܒܝܘ ܘܐܬܩܛܠܘ
ܘܐܬܕܒܪܘ ܒܡܕ̈ܝܢܬܐ ܐܚܪ̈ܢܝܬܐ ܕܐܬܟܒܫ⁵. ܘܗܘܘ ܐܝܟ ܫܒܝܐ
15 ܕܦܩ̈ܥܐ. ܘܬܡܟܟܗܘܢ ܠܢܦܫܐ ܕܠܐ ܒܥܘܪ ܒܟܠܗܘܢ ܐܝܠܝܢ ܕܢܠܦܘ
ܕܢܚܙܘܢ ܟܠ ܐܝܠܝܢ ܕܢܫܡܥܘܢ. ܘܐܝܠܝܢ ܠܗܘܢ ܕܡܛܐ ܗܕܐ
ܢܣܒܝܢ ܗܘܘ. ܒܥܕܢܐ ܕܟܠ ܢܦܫܗܘܢ ܐܬܢܝܚܘ ܟܠܐ
ܠܡܫܬܥܝܘܗܘܢ ܕܫܒܝܢ ܗܘܘ ܕܐܦ ܥܠ ܐܘܪܚܐ ܡܫܬܥܠܝ⁶
ܒܟܠܒܪܢܫܐ ܐܝܟ ܕܟܠ ܡܕ̈ܝܢܬܐ ܐܚܪ̈ܢܝܬܐ. ܗܠܝܢ ܕܟܬܝܒܝܢ
20 ܠܡܟܬܒ ܠܟ ܟܠܗܘܢ.

VI. ܡܛܠ ܕܝܢ ܕܐܝܟ ܡܟܠܬܗ ܕܢܒܝܐ ܡܠܟܝܟܘܢ.. ܒܝܘܡܬܐ
ܡܬܟܬܒ ܒܪܬܐ: ܘܐܝܬ ܗ̇ܘ ܗܕܐ ܙܒܢܐ ܐܢܬ ܠܡܐܡܪ: ܡܢ ܐܝܠܝܢ

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[1] MS. ܟܒܪܘ. [2] MS. ܘܠܐ ܢܕܪܐ. [3] MS. ܐܐܦܠܘ.
[4] This passage is quoted by Assemâni, *Bibl. Orient.*, t. i, p. 261.
[5] MS. ܕܐܬܟܒܫܘ, wrongly. [6] Read ܢܫܬܥܠܝ?

ܠܡܠܬܗ ܕܛܘܒܢܐ ܦܘܠܘܣ ܕܐܡܪ ܕܟܕ ܡܬܕܝܢܝܢ[1] ܡܢ ܡܪܢ ܡܬܪܕܝܘ ܡܬܪܕܝܢ܂ ܕܠܐ ܥܡ ܥܠܡܐ ܢܬܚܝܒ[2]܂ ܟܠܗ ܓܝܪ ܕܡܬܪܕܝܢ ܒܢܝ̈ܢܫܐ ܒܥܠܡܐ ܗܢܐ ܡܛܠ ܕܢܬܕܟܘܢ ܡܢ ܚܛܗ̈ܝܗܘܢ܂ ܘܗܘܐ ܦܫܝܩ ܠܗܘܢ ܗ̇ܘ ܕܝܢܐ ܕܥܠܡܐ ܕܥܬܝܕ܂ ܘܐܝܠܝܢ ܕܥܒܠܬ ܦܘܩ̈ܕܢܐ ܡܬܪܕܝܢ ܟܕ ܗܢܘܢ ܠܐ ܚܛܘ܂ ܐܓܪܐ ܟܦܝܠܐ ܡܬܬܘܣܦ ܠܗܘܢ܂ ܡܬܪܕܝܢܘܬܐ ܕܝܢ ܕܗ̇ܘܝܐ ܒܟܠܙܒܢ ܐܦ ܥܠ ܐܝܠܝܢ ܕܠܐ ܦܫܥܘ܂ ܡܛܠ ܒܡܣܝܒܪܢܘܬܗ ܘܛܝܒܘܬܗ ܘܢܓܝܪܘܬ ܪܘܚܗ ܕܐܠܗܐ܂ ܕܢܬܦܢܩ ܥܠܡܐ ܗܢܐ܂ ܒܝܫܐ ܠܒܪܝܐ ܗ̇ܘ ܕܝܠܝܦ ܒܥܒܕ̈ܘܗܝ ܗ̇ܘ ܕܠܐ ܨܒܝܐ܂ ܘܕܗܠܝܢ ܗܘܝܐ ܐܝܬܝܗܘܢ܂ ܓܠܝܐ ܗܝ ܗܕܐ ܡܢ ܬܫܥܝܬܐ ܕܩ̈ܕܡܝܐ ܡܪ̈ܝܫܐ܂ ܘܡܢ ܐܝܠܝܢ ܕܠܘܬ ܐܣܬܒܪ̈ܝ[3]܂ ܕܠܗܘܝ[4] ܣܢܝܩܐ ܠܝ ܕܢܕܥܘܬ܂

V. ܗܘܐ ܓܝܪ ܫܡܥܬܘ ܟܠܟܘܢ ܐܘܠܨܢܐ ܕܟܦܢܐ܂ ܐܦ ܕܡܘܬܢܐ ܒܟܦܢܐ ܗ̇ܘ ܕܡܢܟܘ܂ ܟܡܐ ܕܡܬܕܟܪܝܢ ܗܘܝܢ ܠܡܟܬܒ ܠܐܦܝ܂ ܘܐܬܪܢܝܬ ܒܟܠܗܝܢ ܐܠܗܐ ܟܕ ܠܐ ܦܘܫܢ܂ ܘܝܗܒ ܠܝ ܡܟܝܠ ܢܦܫܐ ܡܢ ܐܘܠܨܢܐ ܕܐܬܟܪܝܢ ܗܘܘ ܠܝ܂ ܘܗܕܐ ܐܝܟ ܕܐܡܪܬ ܡܛܠ ܛܝܒܘܬܗ܂ ܦܩܕܬ ܠܝ ܕܝܢ ܐܦ ܢܓܝܪܐ ܡܢ ܒܬܪ ܕܐܬܢܦܫܢ ܘܡܢ̈ܝܚܝܢ[5] ܒܐܝ̈ܕܝܢ ܐܬܘܪܝܐ ܕܡܫܬܥܠܝܢܘܗܝ ܦܬܓܡܐ ܕܢܘܓܪܐ܂ ܠܐ ܗܘܐ ܕܝܢ ܠܚܐܪܘܬܗܘܢ[6] ܕܦܘܪ̈ܣܝܐ ܡܡܠܠ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕܐܠܗܐ ܡܢܝ ܒܐܬܪ̈ܝܗܘܢ[7]܂ ܐܦܠܐ ܒܬܪ ܐܠܗܐ ܒܚܝܠܐ ܕܡܪܚܘܬܗܘܢ ܦܩܕܬ ܐܢܐ܂ ܐܠܐ ܟܕ ܡܬܕܟܪ ܐܢܐ ܕܡܛܠ ܚܛܗ̈ܝܢ ܠܐ ܚܣ ܡܢܗܘܢ

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[1] The MS. appears to have ܡܬܪܕܝܢ, though the reading is no longer clear.
[2] MS. ܢܬܚܝܒ.
[3] MS. ܐܣܬܒܪܘ, wrongly, for the sense requires ܐܣܬܒܪ̈ܝ.
[4] MS. ܕܠܗܘܢ.
[5] MS. ܡܢܝܚܝܢ, which we might read ܡ̈ܢܝܚ̈ܝܢ.
[6] MS. ܠܚܐܪܘܬܐܗܘܢ (*sic*).
[7] MS. ܒܐܬ̈ܪܗܘܢ.

ܕܡܕܝ̈ܢܬܐ. ܒܩ̈ܢܐ ܟܡܐ ܡܘܬܢܐ. ܡܪ̈ܕܐ ܘܦܓܘ̈ܥܐ. ܟܦܢܐ
ܘܓܦܠܢܐ ܕܐܬܪ̈ܘܬܐ. ܒܫܘ̈ܩܐ ܐܦ ܗܢܝܐ ܕܚܙܬ. ܗܠܝܢ ܕܐܦ ܐܢܬ
ܟܕ ܐܬܗܘ̈ܪ[1] ܒܦܫܝܩܘܬܗܘܢ ܡܚܝܒܬ ܠܟ ܐܟܘܬ ܐܝܢܝ[2].
ܒܩ̈ܠܐ ܕܒ̈ܪܢܫܘܬܐ ܘܕܝܢܟܘܬܐ ܕܡܠܬܗܘܢ ܠܒܪ̈ܝܬܐ ܘܠܡܡܚܫܢܐ. ܘܐܝܟܢܐ
5 ܕܗܕܐ ܒܫܝܢܐ ܗܘ ܕܟܠܐ ܡܫܝ̈ܚܐ ܐܡܪܘܗ. ܕܬܗܘܐ ܠܟ ܥܘܬܪܐ ܐܦ
ܠܐܢܫܝܢ ܕܦܓܥܝܢ ܠܗܘܢ ܘܬܦܪܥܝܢ ܠܬܚܡܘܬܐ.

IV. ܐܠܐ ܕܝܢ.. ܕܐܚܪܝܬܐ[3] ܗܝ ܕܐܝܟ ܚܣܝܢܐܝܬ ܢܬܒܥ.
ܘܐܚܪܝܬܐ[3] ܗܝ ܕܥܠܡܐ. ܠܐ ܚܙܐ ܒܪܢܫܐ ܐܝܟ ܟܠ ܡܢ ܕܐܝܬܘܗܝ
ܒܡܠܟܘܬܐ ܒܥܢܝܬܐ: ܡܛܠ ܗܘ ܠܗܘܝܬܐ ܟܪܝܬܐ ܘܫܢܝ̈ܬܐ.
10 ܐܢܐ ܕܝܢ ܒܗܕܐ ܐܢܐ ܒܡܠܬܐ. ܘܠܗܠܝܢ ܗܘ ܡܟܝܠ ܐܢܐ ܒܟܬܒܐ
ܗܢܐ.. ܠܐܢܫܝܢ ܕܟܠܗܘܢ ܒܢܝܢܝܐ ܕܐܝܟ ܒܐܬܪ ܦܘܕܝܢ ܕܠܗܘܢ
ܕܡܢܬܢ. ܘܕܝܠܗܘܢ ܗܘ ܕܐܢܫܝܢ ܕܦܪܫܝܢ ܐܘ ܦܠܚܝܢ.. ܕܟܕ
ܡܦܫܝܢ ܠܗܘܢ ܠܐ ܙܟܝܢ. ܢܬܦܪܥܘܢ ܠܬܚܡܘܬܐ. ܒܬܪ ܕܝܢ
ܐܡܪ ܐܝܟ ܕܡܕܐ ܢܬܪܐ ܡܢ ܗܠܝܢ ܠܐܢܫܝܢ ܕܦܪܫܝܢ. ܠܐ ܗܘ
15 ܕܡܬܪܢܝܢܘܬܐ ܠܐ ܬܗܘܐ ܢܦܫܟ ܒܗܘܢ ܒܥܩܠܐ. ܐܢܐ ܕܝܢ ܐܝܟ ܡܢ
ܕܗܕܐ ܠܐ ܡܨܐ ܐܢܐ ܕܐܟܬܘܒ. ܐܡܪ ܐܢܐ ܕܢܦܩܘܢ ܐܢܫܝܢ ܗܠܝܢ ܡܬܪܕܘܬܐ
ܕܐܬܝܢ ܥܠܝܢ. ܕܢܦܘܩܘܢ ܠܟ ܘܠܐܢܫܝܢ ܕܡܢ ܒܬܪܟ. ܘܐܦ ܢܠܒܫ[4]
ܒܚܕܘܬܗܘܢ ܘܒܡܪܚܘܬܗܘܢ. ܕܡܛܠ ܚܛܗܝܢ ܐܬܝܬ ܥܠܝܢ.
ܟܠܗ ܕܝܢ ܗܕܐ ܠܐ ܦܠܚܝܢ ܗܘܘ ܠܢ. ܐܦ ܕܠܐ ܢܬܢܐ ܐܬܢܝܗܘܢ
20 ܗܘܘ ܠܢ. ܐܠܐ ܗܕܐ ܠܟܠܗ ܠܡܐܡܪ. ܕܕܘܟ ܡܠܟܘܬܐ
ܡܦܠܬܢ ܠܢ ܐܝܟ ܡܪܕܘܬܐ: ܘܡܛܠ ܣܓܝܐܝܢ ܡܥܒܕ̈ܝܢ ܠܟܠܢ.
ܟܠܗܘܢ ܡܗܝ̈ܡܢܐ ܕܬܫܥܐ ܥܕܡܐ ܦܘܪܢܝܐ. ܟܕ ܦܠܚܝܢ

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1) MS. ܐܬܗܘܪܝ. 2) MS. ܐܢܘܢ. 3) The ܝ has in each case been subsequently scored out. 4) Read ܢܠܒܫܝ.

ܕܟܕ ܗܟܢܐ ܦܩܕ ܠܐ ܢܚܬ∴ ܡܬܒܥ ܠܗ ܠܡܩܒܠܘܬ ܠܒܘܣܡܐ ܕܡܟ̈ܬܐ. ܘܡܛܠ ܕܬܟܠ ܐܢܐ ܥܠ ܪ̈ܚܡܝ ܡܪܚܡܢܘܬܐ: ܕܡܢܝ ܠܗܘ ܐܠܗܐ ܡܫܡܠܝ ܣܠܩܘܢ ܐܡܝܢܐܝܬ. ܡܗܝܡܢܐ[1] ܕܒܥܠܝܡܘܬܐ ܕܡܢ ܠܛܘܒܐ[2] ܡܬܪܢܐ ܐܢܐ ܡܢ ܗܢܐ ܕܐܬܡܠܟܬ ܒܗ. ܟܕ ܐܝܟ ܣܟܠ ܕܒ̈ܪܘܩܘܗܝ ܦܫܝܐ ܐܢܐ. ܘܡܛܠ ܕܠܐ ܡܫܬܡܥܢܐ ܒܕܘܟܬܗ. ܡܢܘ ܕܝܢ ܦܫܩ ܠܡܫܬܥܝܘ ܐܝܟ ܡܢ ܕܦܠܐ∴ ܥܠ ܐܢܫܝܢ ܕܡܢ ܐܠܗܐ ܡܫܬܒ̈ܩܢ∴ ܠܚܘܒܐ ܕܢܬܠܗܐ ܘܠܡܬܪܘܬܐ ܕܫܩ̈ܠܘܬܐ ܒܚܕܡܬܗ. ܚܬܝܬܘܬܐ ܕܝܢ ܕܡܕܒܪܢܘܬܗ ܕܐܠܗܐ. ܐܦ ܡܢ ܩ̈ܠܝܠܬܐ ܒܗܢܐ ܗܘ. ܡܫܬܡܥܬ[3] ܠܡܐܡܪ ܗܕܐ. ܡܢ ܗܘ ܡܬܠܐ ܕܐܢ̈ܫܐ ܕܐܝܬ ܒܐܘܢܓܠܝܘܢ. ܟܕ ܕܝܢ ܐܡܪܘ[4] ܠܗ ܥܒ̈ܕܘܗܝ ܠܡܪܐ ܒܝܬܐ ܕܙܪܥܐ ܐܝܬ ܒܗ ܠܐ ܙܝܙܢܐ ܐܝܟ. ܐܡܪ ܠܗܘܢ ܗܘ ܕܢܚܬ ܗܘܐ ܠܗܘܢ ܠܗܘܕ̈ܝܢܐ ܐܝܟ ܕܐܬܝܢܗܘܢ. ܕܠܐ. ܕܒܥܠܕܒܒܐ ܟܕ ܡܙܪܥܝܢ ܐܢܘܢ ܐܢ̈ܫܐ∴ ܠܒܝܫܝܢ ܒܡܠܝܗܘܢ ܐܦ ܢܫ̈ܐ. ܗܕܐ ܕܝܢ ܐܝܟ ܕܒܟܠ ܐܡܪܝܢ. ܕܡܛܠ ܚܛܝ̈ܬܐ ܕܒ̈ܢܝܗܘܢ ܡܫܬܥܪܢܬܐ ܡܬܪ̈ܘܝܢ ܗܘ̈ܝ. ܘܡܛܠܗ ܠܐ ܡܬܕܒܪܢܘܬܗ ܕܐܠܗܐ ܫܒܩܐ ܠܗ ܠܥܠܡܐ ܕܠܐ ܢܥܒܕ∴ ܟܕ ܕܝܢ ܐܘܣܦܘ ܣ̈ܓܝܐ ܕܥܠܝܗܘܢ ܒܚܛ̈ܗܐ. ܒܐܝܠܝܢ ܕܝܢ ܐܦ̈ܢܐ ܒܐܬܘ̈ܬܐ ܕܝܢ ܐܘܠܨ̈ܢܐ ܕܐܝܟ ܗܠܝܢ. ܐܠܐ ܒܗܠܝܢ ܕܒܬܪ ܗܘܐ ܦܓܥܝܢ ܒܗܘܢ. ܘܡܛܠ ܕܒܗܠܝܢ ܠܐ ܒܛܠܘ: ܐܦ ܗܢܘܢ ܕܒܡܛܠ ܠܐ ܒܛܠܘ[5]. ܟܡܐ ܗܘܐ ܡܢܗ ܒܐܝܠܝܢ[6] ܒܟܐ̈ܒܝܢ. ܘܡܥܒܕܝܢ ܒܐܪ̈ܥܝܢ ܘܒܗ ܦܓܥܝܢ. ܦܪܘܣܝ[7] ܐܦ ܠܛܒܐ ܕܙܘܥܐ ܘܕܩܘܪܒܐ. ܘܟܦܢܐ ܕܐܫܬܕܪܘ ܒܙܒܢܐ ܕܝܠܢ. ܘܩܛܠܐ ܕܚܪ̈ܒܐ. ܗܦ̈ܟܐ

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1) For ܡܗܝܡܢ ܐܢܐ. 2) Martin read ܠܛܘܒܢܐ. 3) For ܡܫܬܡܥ ܐܢܬ. 4) The ܘ is a later addition. 5) ܠܐ is wanting in the MS. The ܘ in ܒܛܠܘ is more recent. 6) Read ܕܒܐܝܠܝܢ? 7) MS. ܦܪܘܣܝܢ.

ܕܝܗܒ ܗܘܐ[1] ܠܗ ܒܪܒܗ. ܗܘܝܘ ܓܝܪ ܦܘܫܩܗ ܒܪܡܙܐ ܡܢ
ܡܘܬܐ. ܘܢܒܥ ܠܗ ܗܘ ܚܝܐ ܘܡܠܠܗ ܒܝܬ ܐܒܘܗܝ. ܕܠܐ ܢܡܘܬܘܢ[2]
ܒܐܝܕܘܗܝ ܕܫܠܡܬܐ. ܘܡܢ ܕܐܝܟ ܗܠܝܢ ܡܢܝܢ ܠܝ ܠܐ ܐܫܬܒܩ.
ܗܐ ܒܟܠܟܝ ܡܫܡܫ ܐܢܐ ܠܐܠܗܐ ܫܠܝܚܐ. ܕܐܬܦܪܐ ܡܢ
5 ܫܛܢܐ ܘܠܐ ܢܬܚܠܠܘܢ ܒܫܛܝܘܬܐ. ܐܠܐ ܗܕܐ ܘܒܠܚܘܕ ܠܡܐܡܪ ܕܒܪܡܘܬ
ܕܗܘ ܠܫܐܘܠ ܐܚܬܢܝ. ܘܗܟܢܐ ܙܘܥܐ ܐܝܬ ܒܫܓܝܐܘܬܗ
ܕܢܣܒܬܢܝ. ܒܪܡܐ ܕܡܢ ܢܘܚܗ ܕܗܒܢܝ ܐܦܠܐ ܕܐܢܐ ܗܘ ܡܫܡܫܢܘܬ
ܬܐ. ܐܠܐ ܬܬܪܢܐ ܠܠܒ ܐܝܠܝܢ ܕܪ̈ܘܚܢ ܡܢܝܢ. ܒܗܢܐ ܓܝܪ ܕܒܪܡܙ
ܗܢܐ: ܒܡܠܠܘܬܐ ܕܒܥܠܕܒܒ̈ܝ ܫܘܒܩܘܬܐ ܡܦܫܩܐ ܗܘܬ.
10 ܘܗܟܢܐ ܢܘܦ ܗܘܬ ܕܝܠܝ. ܒܪܡܙܘܬ ܐܢ̈ܗܘ. ܕܡܢ ܡܪܡܙ ܡܢ
ܒܬ̈ܪܗܘܢ ܠܐ ܐܬܗܦܟܘ: ܢܘܟܪܝܢ ܕܠܗܘܢ ܐܝܠܝܢ ܕܡܬܒܥ̈ܝܢ
ܠܗܘܢ. ܢܡܘܣܐ ܕܝܢ ܒܡܪܘܫܘܬܝ[3] ܕܫܡܝ ܦܬܓܡܐ: ܘܠܝܗ ܠܬܒܬ
ܐܒܘܬ ܠܝ ܐܝܠܝܢ ܕܡܢ ܫܘܠܛܢ ܫܡܝܢ. ܕܒܗ̇ ܒܗܕܐ ܢܬܪܐܝܬ
ܬܐܪܒ. ܕܡܢ ܢܬܪ ܡܢܝܢ ܕܝܠܝ ܢܬܒܬ[4] ܠܗܘܢ. ܡܢܝܢ ܙܘܥܐ ܐܝܬ
15 ܠܡܐܠܦ ܐܢܝ. ܐܦܠܐ ܐܢܐ ܢܫܡܫ ܐܢܐ ܒܝ. ܘܡܫܬܐܠ ܐܢܐ ܡܢ
ܡܪܡܙ ܕܒܪܬ.

III. ܒܪܡܙ ܕܝܢ ܕܝܠܝ. ܕܐܦ ܐܢܐ ܒܝ ܢܛܪܐ ܗܘܬ ܠܐܬܘܬܐ ܗܠܝܢ
ܕܡܫܬܒܩܢ ܘܠܡܬܒܪܝܢܘܬܐ ܕܐܬܝܢ ܒܬܪܗܘܢ. ܢܛܪܐ ܗܘܬ ܕܦܩܕܝܢ ܐܢܝܢ
ܕܢܬܒܥܢ ܘܢܒܥܬܝܢ ܒܟܘܗܢܐ[5]. ܘܠܐ ܢܥܒܕܝܢ ܠܬܚܝܢܢ.
20 ܘܒܪܚܡܐ[6] ܗܘܬ ܒܡܫܝܚܘܬܗ ܕܪܚܡܝܢ: ܘܒܗܝܡܢܘܬܗ
ܕܢܦܫܝ. ܘܡܫܬܐܠ ܗܘܬ ܡܢ ܗܕܐ. ܗܟܢ ܕܝܢ ܕܡܛܠ ܐܬܦܢܝ
ܠܝ ܗܘ ܗܕܐ ܠܡܦܫܩ. ܗܢܐ ܒܪܚܡܬܐ ܐܢܬܝ. ܐܝܟ ܐܢܫ

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1) ܗܘܐ is on the margin. 2) MS. ܢܡܘܬܘܢ. 3) MS. apparently ܒܡܪܘܫܘܬܝ; Martin, ܒܡܪܝܫܘܬܝ. 4) For ܐܝܬ ܢܬܪ. 5) MS. ܒܟܘܗܢܐ. 6) ܪܚܡ for ܢܛܪ.

ܕܐܬܝܗ̇܀ ܠܐ ܦܫܠܐ ܕܬܕܡܘܪܬܐ ܕܐܦ ܠܟ ܘܠܟܠܢܫ ܨܒܝܢ ܒܥܒܪܐ܂ ܓܠܝܐܬ ܓܝܪ ܐܬܚܙܝܬ܂ ܕܒܝܘܡܬܐ ܡܦܠܓܢܘܗ ܕܢܡܘܣܐ ܬ̈ܢܝ ܐܢܬ܂ ܕܠܘ ܒܠܚܘܕ ܕܐܢ̈ܫܐ ܕܬܚܝܬ ܐܝܟ ܐܝܬܝܗܘܢ ܒܥܒܕܐ ܗܢܐ ܚܝܒܬ[1]܆ ܐܠܐ ܘܠܟܠܗܘܢ[2] ܩ̈ܢܝܢ ܢܦܫܬܐ ܕܒܬܪܝܢ[3] ܠܡܕܒܠܠ ܠܗ ܠܥܘܡܪܢ ܒܙܒܢܐ܂ ܘܒܗ[4] ܒܬܢ̈ܝܬܐ ܙܒܢܐ ܐܝܬ ܒܫܘܫܠܬܝ ܠܡܦܫܩܘ ܒܟܬ̈ܒܝܗܘܢ ܕܡܫܪ̈ܪܘܬܐ܂ ܐܝܠܝܢ ܕܒܩ̈ܢܝܢ ܐܫܬܟܚ̈[5] ܡܛܠ ܚ̈ܛܗܝܢ܂ ܕܟܕ ܢܦܩܘܢ ܘܢܚܙܘܢ ܐܝܠܝܢ ܕܠܐ ܓܢܝܦ̈܂ ܢܕܒܪܘܢ ܡܢ ܚ̈ܛܗܝܗܘܢ ܘܢܬܦܢܘܢ ܡܢ ܠܓܕ̈ܝܢ܂ ܠܡܬܒܥܘ ܕܝܢ ܒܡܠܟܘܬܗ ܕܣܘܥܝ܂ ܗ̇ܘ ܕܟܠ ܒܟܠܢܫ ܡܫܬܦܩ܂ ܠܐ[6] ܡܦܘܫܐ ܐܘ ܢܦܫ܂ ܘܕܬܐܡܪ[7] ܡܢ ܐܝܟ ܕܐܬܝܗܘܢ ܠܐ ܡܨܝܢܐ[8] ܒܠܐ ܦܪܘܬ ܠܟܬܒܗ̇܂ ܐܦܠܐ ܕܐܡܬܝܐ ܒܟܠܗܘܢ ܢܒܝܐ ܡܢ ܒܢܝܢܐ ܕܚܕܐ[9] ܐܦܢ ܗܘܐ ܠܗܘܢ܂

II. ܘܒܪܫܝܬ ܗܢܝ ܦܫܝܩܢܐ ܡܪܢܐ ܐܬܚܙܝܬ[10] ܠܗܘܢ ܒܫܘܒܐ܂ ܠܐ ܗܘܬ ܕܝܢ ܙܢܐ ܐܝܟ ܗܕܐ܆ ܗ̇ܢܝ ܕܢܫܡܥܘܗ̇ ܕܢܘܢܝ ܢܩܫܬ ܠܒܫܢܗ ܕܕܘܝܢ܆ ܡܢ ܚܕܐ ܕܐܬܢܘܗܝ ܓܒܪܐ ܐܬܦܛܠ ܘܡܫܬܦܪܣܬܐ ܐܬܦܪܣܬ܆ ܡܛܠ ܕܟܠ ܐܦ̈ܝ ܡܫܟ̈ܢܬܐ ܢܣܒܘܗ̇܂ ܐܝܬ ܕܝܢ ܕ ܡܛܠ ܕܫܟܚ ܒܗ ܠܐ ܚܙܝܬ܂ ܗܠܝܢ ܡܢ ܢܫܡܥ ܐܫܬܟܚܢ܂܂ ܐܦ ܠܐ ܗ̇ܢܝ ܕܦܘܣܗ ܗܘܬ ܠܚܘܕ ܡܢ ܡܕܝܢܬܐ ܕܐܬ̈ܪܢ ܦܠܘܓ ܦܘܬ ܠܡܕܝܢܬܐ܂ ܠܟܘܬ ܗܕܐ ܕܢܟܝ܂ ܡܛܠ ܕܒܟܠ ܡܕܡ

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[1] For ܚܝܒ ܐܢܬ. [2] The ܘ appears to be a later addition. [3] MS. ܕܒܬܕܝܢ (*sic*). [4] The ܘ is a later addition. [5] MS. ܐܫܬܟܚܘ, but the ܘ seems to have been added here, as in many other cases, by a later hand, and is in this instance incorrect, the fem. ܐܫܬܟܚ̈ܝ being required. [6] Read ܕܠܐ? [7] MS. ܘܕܐܬܡܪ. Martin read ܘܕܐܡܪ. [8] For ܡܨܐ ܐܢܐ. [9] Originally ܕܚܕ. [10] For ܐܬܚܙܬ.

ܡܟܬܒܢܘܬܐ ܕܬܫܥܝܬܐ ܕܙܒܢܐ[1] ܕܐܘܠܨܢܐ
ܕܗܘܐ ܒܐܘܪܗܝ ܘܒܐܡܝܕ ܘܒܟܠܗ̇[2] ܒܝܬ ܢܗܪܝܢ ܀

I. ܩܒܠܬ ܟܬܒ̈ܬܐ ܕܚܣܝܘܬܟ ܢܨܝܚܬ ܠܐܠܗܐ: ܐܘ̄ ܡܝܬܪܐ
ܕܝܪ̈ܝܐ ܘܩܫܝܫܐ ܘܪܝܫ ܕܝܪܐ ܣܪܓܝܣ: ܗܠܝܢ ܕܒܗܝܢ ܦܩܕܬ
ܠܝ ܕܐܟܬܘܒ ܠܟ ܐܝܟ ܕܠܥܘܗܕܢܐ[3]: ܕܐܝܟܢ ܐܬܐ ܩܡܨܐ:
ܘܐܝܟܢ ܫܡܫܐ ܚܫܟ[4]: ܘܐܝܟܢ ܗܘܐ ܙܘܥܐ ܘܟܦܢܐ ܘܡܘܬܢܐ.
5 ܘܩܪ̈ܒܐ ܕܪ̈ܗܘܡܝܐ ܘܦܪ̈ܣܝܐ[5]. ܟܠ ܗܠܝܢ ܕܝܢ ܐܦ ܡܩ̈ܠܣܬܐ
ܙܘ̈ܥܐ ܕܟܠܗܝܢ ܡܫܝܚܝܢ[6] ܗܘܘ ܠܗܘܢ. ܐܝܟ ܕܒܡܘܚܪܐ ܪܒܐ
ܐܣܬܟܠܘܢܝ ܥܠ ܟܠ ܘܠܒܫܘܢܝ: ܥܕܡ ܕܐܬܐ ܚܕ ܡܢܗܘܢ
ܡܚܝܢ ܠܗܘܢ ܒܒܨܪܐ. ܥܒܕܬ ܕܝܢ ܐܢܐ ܕܐܟܬܘܒ ܐܝܟܢ ܕܐܝܟ.
ܘܠܐ ܫܒܩܬ ܚܝܠܐ ܕܬܪܥܝܬܝ. ܠܡܬܟܬܒܘ ܘܠܡܬܝܕܥܘ ܐܝܟ

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1) Assemâni, *Bibl. Orient.*, t. i, p. 260, has ܕܙܒ̈ܢܐ, but it is very uncertain whether the points are really there. 2) MS. ܘܒܟܠܗ. 3) MS. ܕܠܠܥܘܗܕܢܐ. 4) MS. ܚܫܒ. 5) Assemâni, *op. cit.*, p. 261, has ܘܩܪ̈ܒܐ ܕܪ̈ܗܘܡܝܐ ܘܦܪ̈ܣܝܐ. 6) MS. ܡܫܝܚܝܢ (*sic*), but corrected on the margin.

1 ܥܕܬܐ ܥܬܝܩܬܐ, now a mosque.

2 ܫܘܩܐ ܪܒܐ ܕܒܝܬ ܗܣܢܝ̈ܐ and other ܫܘ̈ܩܐ ܟ̈ܠܝܐ.

3 Abgâr's palace, with the ܒܝܬ ܬܒܪܐ and ܐܬܪܐ ܪܘܚܐ ܕܒܝܬ ܥܘܝܪܐ, as mentioned in the Acts of Addai.

4 Another palace of Abgâr.

5 ܬܪܥܐ ܕܟ̈ܘܐ.

6 ܬܪܥܐ ܕܩ̈ܒܐ.

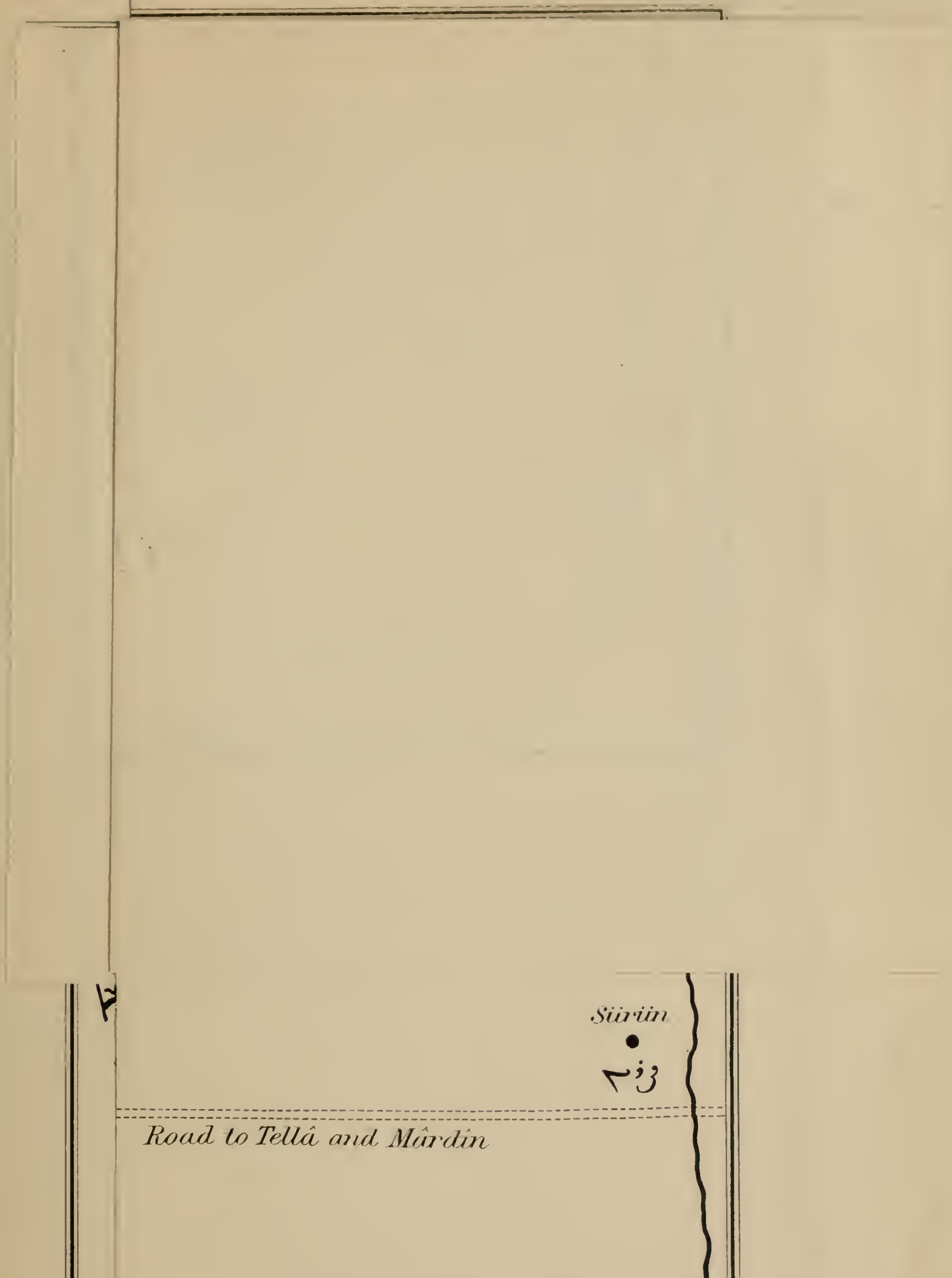
7 ܬܪܥܐ ܪܒܐ.

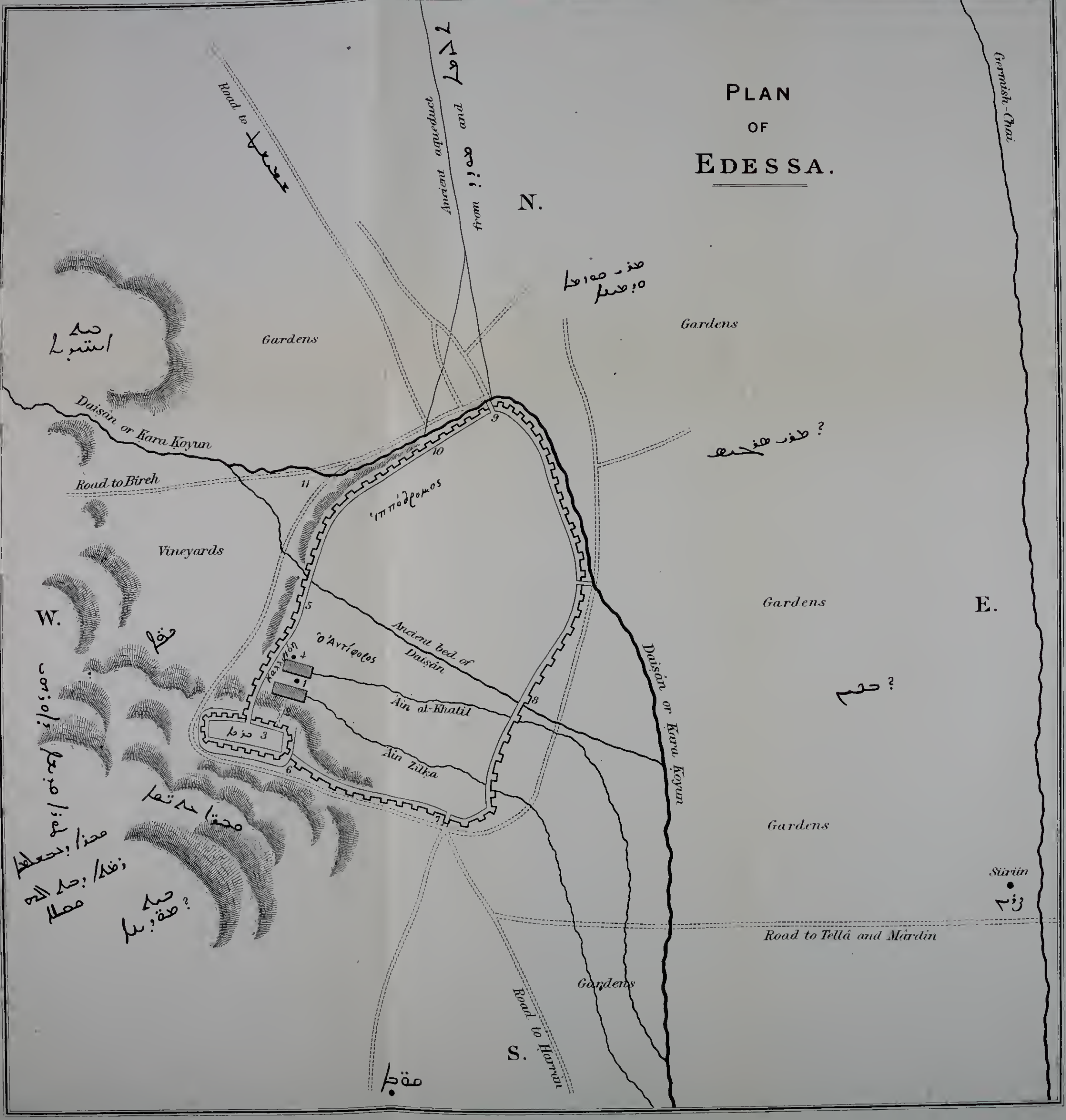
8 ܬܪܥܐ ܕܬܐܛܪܘܢ.

9 ܬܪܥܐ ܕܒܝܬ ܫܡܫ?

10 ܬܪܥܐ ܕܒܪܠܗܐ?

11 Justinian's canal, to turn away the waters of the Σκιρτός or Daiṣân from the town. It is now the bed of the Ḳara Ḳoyûn.


Sürün
Road to Tellâ and Mârdîn

PLAN OF EDESSA.
N.
S.
E.
W.
Road to
Ancient aqueduct and
from
Gardens
Gardens
Daiṣân or Kara Koyun
Road to Bîreh
ἱππόδρομος
Vineyards
Gardens
ὁ Ἀντίφολος
Καλλιῤῥόη
Ancient bed of Daiṣân
ʽAin al-Khalîl
ʽAin Zilka
Daiṣân or Kara Koyun
Germish-Chai
Gardens
Gardens
Sûrîn
Road to Tellâ and Mârdin
Gardens
Road to Harrân
1
3
4
5
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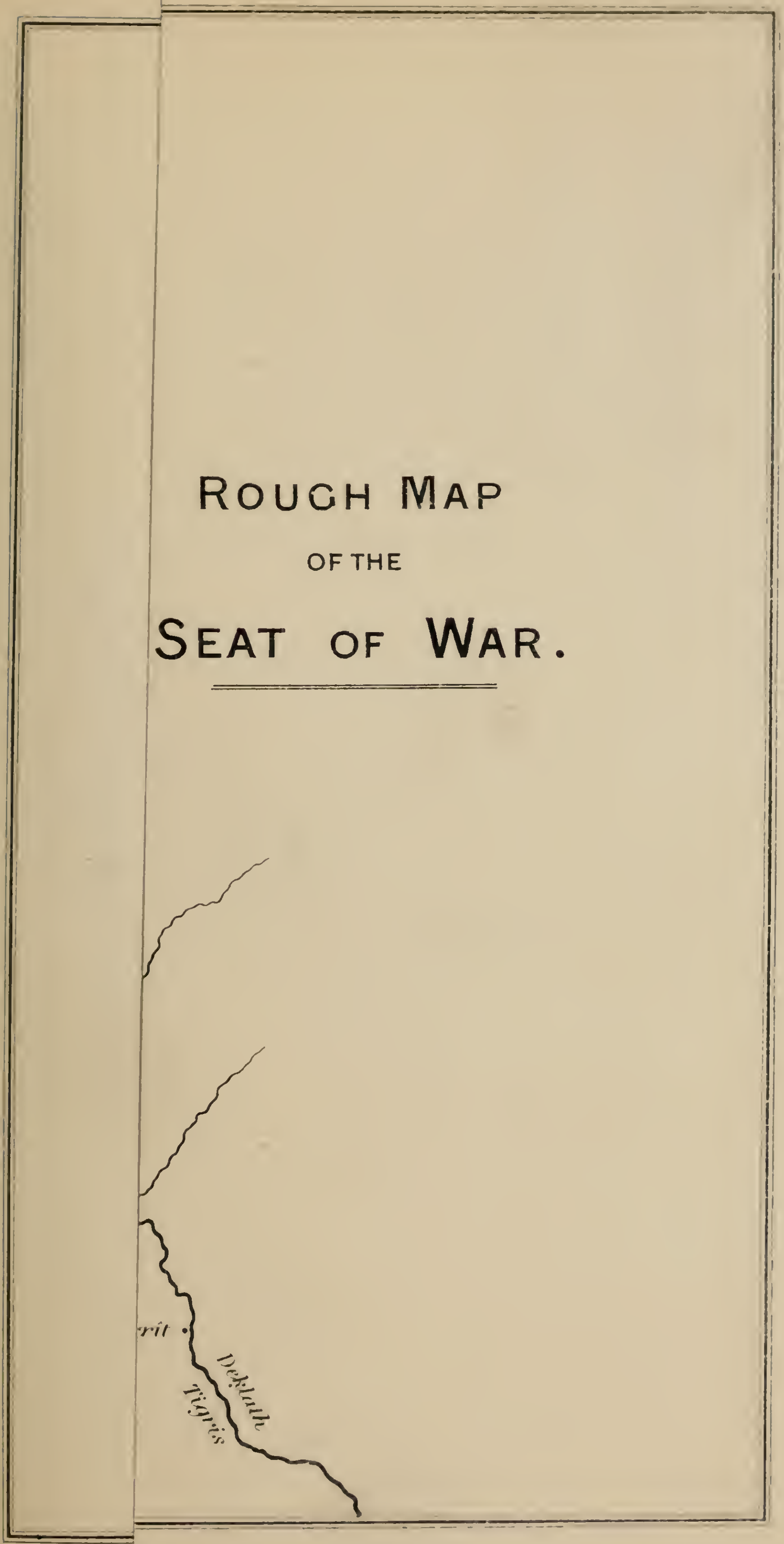
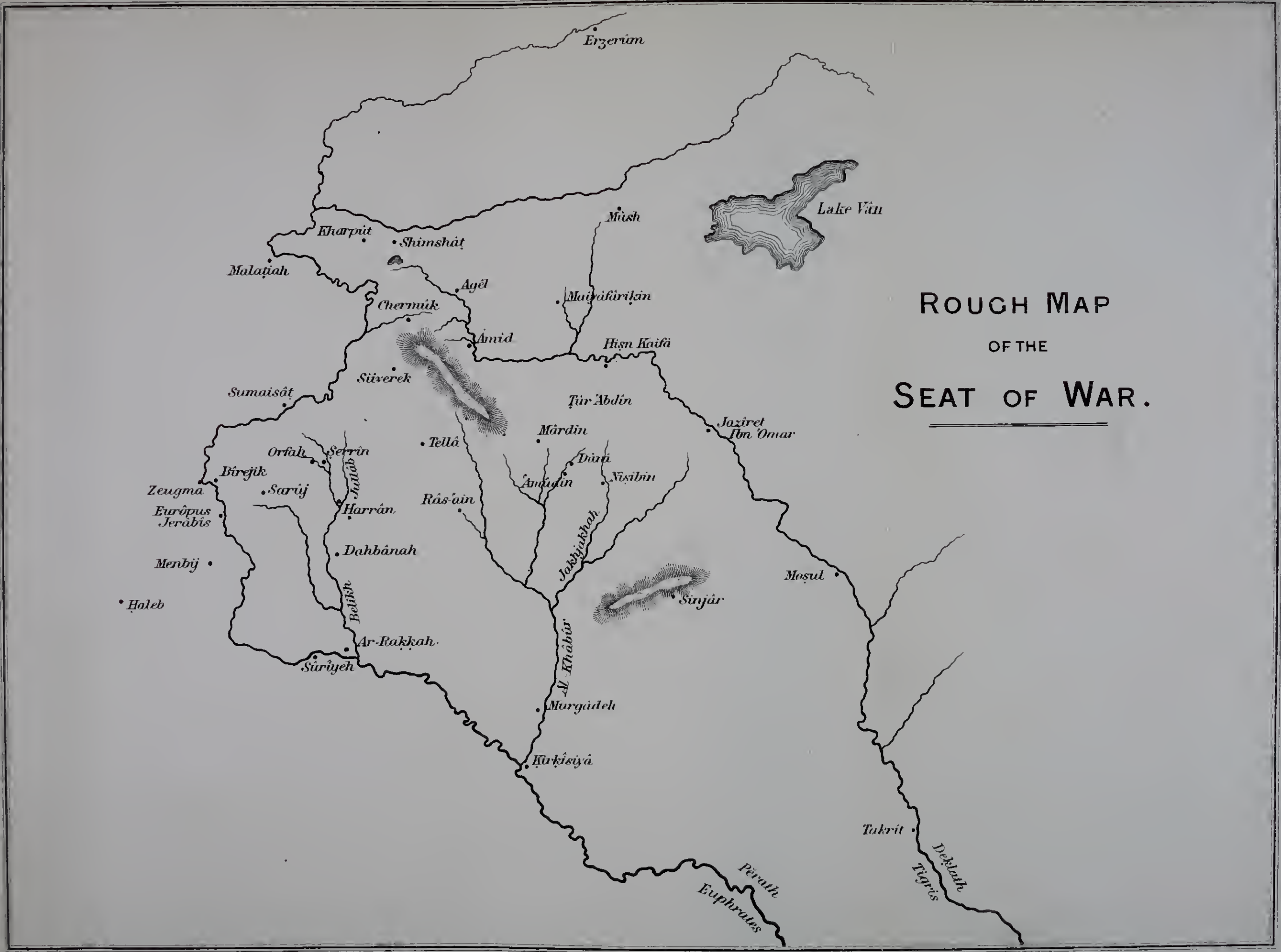


ROUGH MAP
OF THE
SEAT OF WAR.



ROUGH MAP
OF THE
SEAT OF WAR.

BQ
3969
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Joshua the Styl

6/5/69 W. Goffar

Oct 27/73 NOV 1 - 97

May 17/85 Victoria Erh

Joshua the Stylite

12052.